



EPISCOPAL NEWS SERVICE

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news digest

94112D

Bishop Ottley of Panama will be next Anglican Observer at United Nations

Bishop James Ottley of Panama has been appointed the next Anglican Observer at the United Nations, according to a May 31 announcement by the Rev. Canon Samuel Van Culin, secretary general of the Anglican Communion in London.

Ottley's appointment followed consultation with Archbishop of Canterbury George Carey and concluded an international search to fill the vacancy left by the Rt. Rev. Sir Paul Reeves, who left the post at the beginning of the year. Ottley will begin his new post in New York City in November, 1994.

Presiding Bishop Edmond Browning said that he was "delighted" with the appointment and that Ottley will be a superb representative for the Anglican Communion. Browning pointed to Ottley's leadership role in the church--as former president of Province 9, vice-president of the House of Bishops, a representative of the presiding bishop at the World Council of Churches, a coopted staff member at the Anglican Consultative Council's 1990 meeting in Wales and as a participant in Muslim-Christian dialogue. "These experiences will enable him to be a superb representative," Browning said.

94113D

Archbishop Tutu returns triumphant, calls for reinvestment in South Africa

In his first U.S. tour following the successful elections ending apartheid in South Africa, Archbishop Desmond Tutu called for massive reinvestment in the South African economy. "I bring you greetings from your sisters and brothers in South Africa, people who have lived through a nightmare," Tutu

said to 2,500 people gathered June 12 in the University of Dayton Arena for an ecumenical service of thanksgiving and reconciliation.

Throughout his four-day, three-city tour of the Diocese of Southern Ohio, the diminutive archbishop thanked people for their prayers and for supporting sanctions, which he credited with ending the racial policies that had oppressed South Africa's majority black population for nearly 300 years.

Tutu, who received the Nobel Peace Prize in 1984 for his efforts to end apartheid, said the changes occurring in South Africa cannot be explained apart from faith. "We have succeeded--we have achieved our goal--and we have got this extraordinary thing which is taking place in our country--in many ways, inexplicable," he said. "But for those who are believers, obviously, in the end it is not inexplicable. It is the intervention of a wonderful God," Tutu said.

94114D

Episcopal Communicators meet for first time with Associated Church Press

For the first time in its 78-year history, the Associated Church Press (ACP), comprised of about 180 member publications in North America and Europe, met with Episcopal Communicators at Kanuga Conference Center in North Carolina. The May 28-31 event was a mix of noted speakers--including prominent Episcopal author Madeleine L'Engle who served as chaplain for the joint convention--and workshops on issues and practical problems facing communicators.

Episcopal Communicators president Jim Thrall of Connecticut said the joint convention brought together "a wider array of voices and the result was a richer, deeper conference. And the diversity of experience especially enriched the workshops," he said. "The world is longing for us to get together--and be together," L'Engle said in a relaxed opening conversation with participants. And she added that Kanuga is "a wonderful place to be grounded."

Episcopal Life received the top award in the newspaper category from both the ACP and Episcopal Communicators. The panel of judges from Duke University said that it was "far and away the strongest entry" in the ACP competition and that it represented "theological journalism at its finest." *The Northeast*, newspaper of the Diocese of Maine, was runner-up in the ACP awards. The other first place winners in the Polly Bond Awards for Episcopal publications were *The Advocate*, Diocese of Lexington (Kay Collier-Slone, editor) for papers under 12,000 circulation and *Episcopal News*, Diocese of Los Angeles (Robert Williams, editor), above 12,000. There were 278 entries

in the various newspaper categories. *The Journal of Women's Ministries* (Marcy Darin, editor) received the top award for magazines.

94115D

Presiding Bishop's Fund approves grants of \$1.7 million

Directors of the Presiding Bishop's Fund for World Relief approved grants of \$1.7 million at their semi-annual meeting in New York, about half for projects in the United States and half for projects abroad. Most of the nearly \$400,000 in designated funds went to flood relief in the Midwest, in response to proposals from the Dioceses of Springfield and West Missouri. Most of the international grants went to projects in Africa with about \$525,000 going to support of families displaced by the civil war in Rwanda and relief for refugees from the war in the Sudan. Other grants went to projects in Burundi, Ethiopia, Kenya, Liberia, Malawi and South Africa.

Management of the fund will be affected by proposals for reorganization of the national staff. The position of deputy will be half-time after the retirement this fall of the current deputy, Barry Menuetz. The Rev. Bill Carradine, who has served as executive for the fund, is also retiring.

Addressing the June 7-9 meeting, Presiding Bishop Edmond Browning reported on the deep appreciation for the work of the fund he hears from people during his travels. "In almost every place I visit, leaders of the church say something about what the fund has done there," he said. The fund enjoys extraordinarily high regard among church members in the United States, despite recent criticism from conservatives in the church. "This fund has more credibility than anything else in the church," he said.

94112

Bishop Ottley of Panama will be next Anglican Observer at United Nations

by Jeffrey Penn

Bishop James Ottley of Panama has been appointed the next Anglican Observer at the United Nations, according to a May 31 announcement by the Rev. Canon Samuel Van Culin, secretary general of the Anglican Communion in London.

Ottley's appointment followed consultation with Archbishop of Canterbury George Carey and concluded an international search to fill the vacancy left by the Rt. Rev. Sir Paul Reeves, who left the post at the beginning of the year. Ottley will begin his new post in New York City in November, 1994.

In accepting his appointment, Ottley said that he hoped he would take to the U.N. post "a biblical, theological perspective to the whole process of democratization that will have the capacity to invite the members of the various nations to sit around the table to negotiate and to present alternatives as we struggle...with the problems of human rights and peace and justice around the world..."

A superb representative

Presiding Bishop Edmond Browning said that he was "delighted" with the appointment and that Ottley will be a superb representative for the Anglican Communion. Browning pointed to Ottley's leadership role in the church--as former president of Province 9, vice-president of the House of Bishops, a representative of the presiding bishop at the World Council of Churches, a coopted staff member at the Anglican Consultative Council's 1990 meeting in Wales and as a participant in Muslim-Christian dialogue. "These experiences will enable him to be a superb representative," Browning said.

Browning also added that he and Ottley were friends long before they were elected bishops. "He is a person of great integrity--and deep concern for the difficult issues facing the Third World," he said of Ottley. "This sensitivity will be enormously helpful in his crucial role at the United Nations."

During the 1989 U.S.invasion of Panama, Ottley's home was shaken by the bombing and his son narrowly escaped death from bullets fired at his automobile. In the wake of the death and destruction wrought by the invasion,

Ottley criticized the slow pace of reconstruction efforts by the United States, and consequently expressed strong reservations against the use of military force in the Persian Gulf. He has been at the forefront of social and political changes in Panama for the past 10 years.

Ottley is a native of the Republic of Panama. He earned degrees from the Virginia Theological Seminary and the Episcopal Theological Seminary of the Caribbean in Puerto Rico. He served several parishes in Panama and the Episcopal University Center in Panama City as chaplain. He was consecrated bishop in 1984 and since 1990 has served as vice-president of the Episcopal Church's House of Bishops.

Fluent in English and Spanish, Ottley will also assist in the Diocese of New York. He is married to Lillian Garcia and they have four children.

94113

Archbishop Tutu returns triumphant, calls for reinvestment in South Africa

by Michael Barwell

In his first U.S. tour following the successful elections ending apartheid in South Africa, Archbishop Desmond Tutu called for massive reinvestment in the South African economy.

"I bring you greetings from your sisters and brothers in South Africa, people who have lived through a nightmare," Tutu said to 2,500 people gathered June 12 in the University of Dayton Arena for an ecumenical service of thanksgiving and reconciliation.

Throughout his four-day, three-city tour of the Diocese of Southern Ohio, the diminutive archbishop thanked people for their prayers and for supporting sanctions, which he credited with ending the racial policies that had oppressed South Africa's majority black population for nearly 300 years.

Quipping that he is no longer "Mr. Sanctions" but is now "Mr. Reinvestment," Tutu also met with 50 business and investment portfolio leaders in Cincinnati to seek reinvestment in South Africa's economy.

"When I was here four years ago," Tutu said referring to his 1990 visit to Cincinnati, "I asked you to divest in South Africa to force the issue. I

promised then I would return to ask you to reinvest when we had achieved freedom. So here I am!"

Although no specific promises of reinvestment were achieved, everywhere he spoke--in Columbus, Dayton and Cincinnati--he urged the United States to help South Africa get on its feet. "We have a wonderful potential and an existing infrastructure which works," he said. "We have banks in the international economy. Our trains run on schedule. We are inheriting an existing structure which is ready to go."

Powerful spiritual message

Tutu also spoke powerfully of the work of God in ending apartheid and of the healing which is taking place. "We are seeing happening, before our very eyes, an incredible thing, where people who have been hurt are able to forgive. People who have had a guilt, finding that guilt lifted," he said.

"A healing happens in that kind of a community--which used to be the world's pariah--and now is being welcomed with open arms everywhere. That must give hope to every situation."

Tutu, who received the Nobel Peace Prize in 1984 for his efforts to end apartheid, said the changes occurring in South Africa cannot be explained apart from faith. "We have succeeded--we have achieved our goal--and we have got this extraordinary thing which is taking place in our country--in many ways, inexplicable," he said. "But for those who are believers, obviously, in the end it is not inexplicable. It is the intervention of a wonderful God," Tutu said.

Fight against racism here, too

In both Dayton and Cincinnati, Tutu directly addressed racial tensions that have surfaced within the past two years.

Ecumenical efforts have been focused on Dayton--which is racially divided by the Great Miami River--and Cincinnati--which was the focus of national attention last year when the president of the Cincinnati Reds baseball team made racial remarks about players. Both cities also have been the site of demonstrations by the Ku Klux Klan.

Despite these problems, Tutu said, "You shouldn't knock yourselves too much, because there are very good things that have happened." But, he added, it appears in the United States "there are many hidden things that conspire to keep black people generally out of the mainstream, especially in the economic sphere.

"You then get self-fulfilling prophecies," Tutu said. "If most times you've been living in a ghetto, you don't need to be anybody too smart to say the chances of people coming out of that situation ending up in your jails is far

greater."

In Cincinnati, he addressed 225 leaders of a citywide Summit on Racism, started by Bishop Herbert Thompson Jr. following the Reds' and Ku Klux Klan controversies last year. During the past 18 months, 10 task forces and dozens of community leaders have started efforts to deal with Cincinnati's current racial tensions and economic inequities.

"We of the Judeo-Christian faith have no option," Tutu said. "It is a religious obligation to oppose racism. If you do not, you disobey God. We are made for family. We are made for interdependence. We are manacled to each other--whether we like it or not," Tutu said.

To applause and a standing ovation, Tutu added, "All of the people of South Africa learned a great lesson. And it is one we said time and again when we were fighting for freedom: None of us will be free until we all can be free. Black and white together."

--Michael Barwell is the director of communications for the Diocese of Southern Ohio.

94114

Episcopal Communicators meet for first time with Associated Church Press

by James Solheim

For the first time in its 78-year history, the Associated Church Press (ACP), comprised of about 180 member publications in North America and Europe, met with Episcopal Communicators at Kanuga Conference Center in North Carolina.

The May 28-31 event was a mix of noted speakers--including prominent Episcopal author Madeleine L'Engle who served as chaplain for the joint convention--and workshops on issues and practical problems facing communicators. Both groups usually meet in urban settings but this year opted for the rolling foothills of the Appalachians. Joint committees designed a program that took advantage of the bucolic setting, leaving free time for walks on the trails or around the lake. The theme also fit the setting: "Crises of Society and Spirit: Communicating Renewal."

Episcopal Communicators president Jim Thrall of Connecticut said the joint convention brought together "a wider array of voices and the result was a richer, deeper conference. And the diversity of experience especially enriched the workshops," he said.

"The world is longing for us to get together--and be together," L'Engle said in a relaxed opening conversation with participants. And she added that Kanuga is "a wonderful place to be grounded."

In a freewheeling conversation, L'Engle added more nuggets of her unique wisdom: "Everybody out there is waiting for us to tell them about God." Or, "I meet a lot of people who spend their adult lives trying to satisfy an angry God." And, "Incarnation was not a temper tantrum--it was an act of love." And especially, "You don't burn away sins--you wash them away, very gently. If they are deep sins, you might use a gentle soap and warm water." And a warning for journalists, "We've lost our sense of story--so we can't see ourselves in others."

Episcopal publications receive awards

Annual awards are always an important element in the meetings and Episcopal publications have always done quite well in the ACP competition which this year included 606 entries. This year, for example, *Episcopal Life* received the general excellence award in the newspaper category. The panel of judges from Duke University said that it was "far and away the strongest entry" and that it represented "theological journalism at its finest." *The Northeast*, newspaper of the Diocese of Maine, was runner-up. The judges commended its "good coverage of global issues, devoting good space to minority issues."

Episcopal Life also received the top award for a feature article and newspaper graphics and *Good News*, newspaper for the Diocese of Connecticut, received the top award for a front page.

Cross Currents, published for the Diocese of East Carolina, received top award for in-depth coverage. Two Episcopal publications shared the top award for the "most improved" category. *Cathedral Age*, published by the Washington National Cathedral, was described by the judges as "a very well-researched, well-written and well-edited magazine." *Anglican Advance*, newspaper of the Diocese of Chicago, was cited for its "high sense of organization, helping the text flow better and inviting the reader to a more pleasant experience."

Episcopal Times, newspaper for the Diocese of Massachusetts, won top award for editorial or opinion piece and also one for newspaper photography.

The judges were high in their praise of the church press. "Religious

journalism has arrived," said Debbie Selinsky of Duke University's news service in presenting a panel critique of the entries. She said that the judges were "reassured by the state of the church press" by the quality of publications and their "high level of credibility."

Polly Bonds Awards honor communicators

ACP members and Episcopal Communicators held separate business sessions. The communicators took most of one session to discuss the changes in national staff and share concerns for how that will affect communications in the church. And they discussed plans for the news operation at the Indianapolis General Convention. They also elected two new board members: Sarah Bartenstein, director of communications in the Diocese of Virginia, and Herb Gunn, editor of *The Record* in the Diocese of Michigan.

An impressive video presentation prepared by the church's department of electronic media introduced those Episcopal communicators honored for the best work in 1993.

In the general excellence category for Episcopal newspapers, the top winners were: *The Advocate*, Diocese of Lexington (Kay Collier-Slone, editor) for papers under 12,000 circulation; *The Episcopal News*, Diocese of Los Angeles (Robert Williams, editor), above 12,000; and *Episcopal Life* (Jerry Hames, editor) at the agency level. There were 278 entries in the various newspaper categories.

The Journal of Women's Ministries (Marcy Darin, editor) received the award of merit for magazines.

Among the major awards for electronic entries, the winners were:

- Live Event--"Stories for Christmas," Trinity Parish
- Documentary--"Dreams of Kings," Trinity Parish
- Educational--"The Greening of Faith," Cathedral Films and Video
- Promotional--"Our Vision Covenant," Diocese of Southern Ohio and

"Trinity Conference Center," Trinity Parish.

(Editors note: A complete list of the award winners is available from ENS and will be distributed by Episcopal Communicators.)

94115

Presiding Bishop's Fund approves grants of \$1.7 million

by Tracy Early

Directors of the Presiding Bishop's Fund for World Relief approved grants of \$1.7 million at their semi-annual meeting in New York, about half for projects in the United States and half for projects abroad.

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Management of the fund will be affected by proposals for reorganization of the national staff. The position of deputy will be half-time after the retirement this fall of the current deputy, Barry Menuet. The Rev. Bill Carradine, who has served as executive for the fund, is also retiring.

The board voted that promotion of the annual appeal should be done by Katerina Whitley, director of communication and promotion. The board also expressed thanks to Robertson Trowbridge, publisher of *Yankee Magazine*, a consultant for promotion of the annual appeal for the last five years. The board has asked Jane Osborne from the Diocese of Long Island to chair a committee to evaluate proposals for the future of the Society of the Anchor, organized by the fund to honor major donors.

--Tracy Early is a freelance writer in New York City.



news briefs

94116

Anglican Church of Canada restructures, cuts staff

The Anglican Church of Canada has adopted a restructure of its national staff and laid off 15 employees as a result of declining income--and it will ask its General Synod meeting next summer to set long-term strategies for the future. The moves are part of a plan to cut spending from more than \$13 million this year to less than \$11 million in 1995. Most heavily affected are churches in the northern part of the country and the church's international commitments. General Secretary Jim Boyles said that the church faces a major challenge to revitalize its parishes and help them meet the spiritual needs of Canadians. "We know that Canadians want spiritual nurture in their lives," he said. "It's up to us to find ways to help them get it. If we can do that, we have a future. If not, the Holy Spirit will try elsewhere."

Massachusetts bishops with cancer buoyed by prayers

The ecumenical community in western Massachusetts has rallied around two local bishops struck with life-threatening cancer. A service of prayer and healing was held May 19 at Christ Church Cathedral for Bishop Robert Denig of the Episcopal Diocese of Western Massachusetts and Bishop John Marshall of the Roman Catholic Diocese of Springfield. Marshall, who has been bishop in Springfield for the last two years, announced recently that he is suffering from metastatic adenocarcinoma, and Denig, who was consecrated in February 1993, is undergoing treatment for multiple myeloma, an incurable cancer of the bone marrow. A congregation of over 400 joined in prayers for healing, hymns and reflection on Gospel readings. "In these past few weeks of learning to live with cancer, I've also learned to live with God in a way I've never known," Denig said in welcoming the congregation to "this grace-filled place." Clergy participants formed three stations at the altar and invited members of the congregation to come forward for prayers and laying on of hands.

Historic episcopate a condition for church unity, bishop says

Bishop Stephen Sykes of Ely (England) told a meeting of church leaders in Vienna that the "historic episcopate" is a "precondition for the true unity of the church." Speaking to the general assembly of the Leuenberg Church Fellowship, named for the 1973 agreement for fellowship among European Lutheran, Reformed and United Churches, Sykes said that "Anglicans hold that one of the ways in which unity is safeguarded, though not guaranteed, is when the authorized particular ministry of word and sacrament proceeds from a single source, namely the bishop." The Leuenberg churches, on the other hand, insist that there are only two conditions for mutual recognition: a "right teaching of the Gospel" and the "right administration of the sacraments." While Sykes urged discussions to build a bridge between Anglicans and the Leuenberg churches, some participants reacted with skepticism, arguing that institutional structures—including the office of bishop—could never have the same importance in Protestant churches as it does for Anglicans. Some criticized the lack of flexibility shown by Anglicans and predicted that the ecumenical movement could split into two wings, influenced by Protestant and catholic understandings of the office of ministry.

Bishop calls church in South Africa a 'beacon of hope'

"The Church in Africa is a beacon of hope in a continent that is beset with many challenges and problems," said Anglican Bishop Njongo Ndugane in a report on the recent synod of Roman Catholic bishops for Africa. He urged that Anglicans and Roman Catholics work with other Christian churches in Africa "to discover in what ways the church in Africa can devise joint strategies for mission and ministry." Integration of Christian faith with African culture was one of the themes of the synod and Ndugane said that "inculturation will help the African Christian resolve the tension between two ways of living and accept what it costs to abandon beliefs and practices that are incompatible with the Gospel. Without inculturation the faith of the African will remain fragile and superficial, lacking depth and personal commitment," he said.

German Old Catholics to ordain women

The Synod of the Old Catholic Church in Germany voted at its May meeting to grant women "the same access to the ordained ministry as men." The church was formed by the Union of Utrecht in 1889 and its orders are recognized by the Roman Catholic Church—and they are also in communion with the Anglicans. The German diocese becomes the first Old Catholic Church to vote for opening the ordination process to women.

Canadian Anglicans and Lutherans call for full communion

Members of the dialogue between Anglicans and Lutherans in Canada have issued a call for the two churches to work toward "full communion" by 2001. The biennial meetings of the Evangelical Lutheran Church in Canada and the Anglican Church of Canada will be asked in 1995 to endorse the process leading to full communion and in the meantime allow bishops to use clergy of the other church where appropriate. And they will be asked to encourage local congregations of the two churches to undertake joint projects of education, mission and service. The proposals come at a time of increasingly close cooperation between Anglicans and Lutherans in many parts of the world, including proposals for full communion in Europe, the United States and Africa.

Muslim Relations committee deplores demonization of Islam

At its inaugural meeting on May 31, the Christian-Muslim Relations Committee of the Episcopal Church affirmed a commitment to oppose what Presiding Bishop Edmond Browning called "demonization of Islam" by some groups within and outside the church. The committee also expressed a need for appropriate education on Christian-Muslim relations within parishes. The committee was established in 1991 as part of the Presiding Bishop's Committee on Interfaith Relations.

New conservative group threatens to withhold money

Fifty Episcopalians—including seven bishops—formed a new organization aimed at pressuring the church to maintain conservative positions or face decreased financial support from the grassroots. In a covenant adopted at the initial meeting of Episcopalians in Apostolic Mission (EAM) in Atlanta, signatories criticized "tendencies within the wider Episcopal Church today contrary to official Anglican ethical standards," even if they are authorized by General Convention. The members further agreed that "we will not conform ourselves to [such actions], we will not directly financially support them, nor will we permit those who engage in them to minister regularly within our congregational and or diocesan life." Members of EAM called for protection of life "from conception to natural death" and the limitation of "sexual intimacy and intercourse" to "heterosexual, monogamous, lifelong marriage." The covenant describes divorce as "always sinful and rarely appropriate." Although granting that other religions "contain truth and profound error," the covenant declared that only Jesus "is the full revelation of God" and that Christians were called to witness to all people." Members of EAM include lay and clergy from as many as 20 dioceses and bishops from the dioceses of San

Joaquin, Central Florida, Florida, Quincy, Dallas, West Missouri and the Rio Grande.

Danforth to donate campaign funds for new ministry

The U.S. Senator John C. Danforth (R-Mo.) has announced that he will donate his leftover campaign funds, which could amount to more than \$600,000, to the Diocese of Missouri when he retires from the Senate next year. The funds will be used to establish and staff an Office of Interfaith and Community Affairs in the diocesan offices, and Danforth, an Episcopal priest, will be actively involved in that ministry, said Bishop Hays Rockwell of Missouri. "Senator Danforth sees this as a way of enabling and committing himself to the ministry of the church, and the donation of the funds is a mark of his commitment," Rockwell said.

Carey responds to papal letter on women's ordination

In a statement responding to Pope John Paul II's letter against the ordination of women to the priesthood, Archbishop of Canterbury George Carey said that the "arguments it advances have been fully considered during discussion within the Church of England and within other Christian churches, and were not found to be convincing." Carey stated that central to the theological debate "within the Anglican Communion has been the doctrine of the Incarnation, that in Christ Jesus God assumes our humanity. It is the full humanity of Christ, rather than his maleness, which the priesthood is called to represent." Carey said the pastoral letter asserted that "the Church has no authority whatsoever to confer priestly ordination on women," but he disputed this point, claiming that it denies "the Church's continuing responsibility to discern the mind of Christ in relation to matters of faith, doctrine and order." Carey concluded however that "as far as the Anglican Communion is concerned, we continue to feel goodwill towards the Roman Catholic Church and remain fully committed to dialogue with that Church... about those matters on which we continue to differ."

Church of England's high rate of women's ordination

The Southwark Cathedral in England was recently the site of the largest number of women's ordinations in a single place in one day: 78. Bishop Roy Williamson of Southwark led three two-hour services to accomplish the job. "I think it was the joy of the occasion that kept him going," said a diocesan spokesman. The Church of England now has 1,173 ordained women priests, almost as many as the Episcopal Church in the USA.

Opponents of women priests form links with Lutherans

Members of Forward in Faith, a group of traditionalists opposed to the ordination of women in the Church of England, met recently in London with other opponents of women's priesthood from Lutheran churches in Norway, Finland and Sweden. They drew up a Westminster Statement expressing their beliefs, and a protocol of co-operation for the future. The meeting was stimulated by the publication of the Porvoo Common Statement, soon to be debated by the General Synod of the Church of England, which would establish communion among Anglican and Lutheran churches across northern Europe.

European Protestants take step toward single voice

Church leaders from more than 80 European Lutheran, Reformed and United churches have taken the first steps to set up a European-wide Protestant church structure. The leaders agreed to strengthen the Leuenberg Church Fellowship, which groups these churches, to "ensure that the voice of the churches of the Reformation is heard more clearly than before on contemporary questions relevant to a Europe that is growing closer together." Peter Beier, president of the Evangelical Church in the Rhineland (Germany), said that he did not want a European "super-church" but rather a federal church structure. "In 10 years this might mean a European Synod," he said.--*Ecumenical Press Service*

Serbian Orthodox Church denies blessing military action

Senior leaders of the Serbian Orthodox Church recently denied that their church gives its blessing to military action by Serbia according to a report from church representatives who visited Belgrade, May 10-13. "Bishop Irenej [of the Serbian Orthodox Church] spoke with dismay about the Western media portraying the Serbian Orthodox Church as pushing for the war and blessing the military," said Huibert van Beek of the World Council of Churches. Irenej told the church team that the patriarch, the bishops and priests had contact with Bosnian Serb leader Radovan Karadzic and other Serbian leaders and soldiers, and that the Serbian Orthodox Church could not consider them as aggressors in the way the West did, but said that it would be unjust to conclude that the church was blessing military action.--*Ecumenical Press Service*

Biblical cure urged for 'spiritual anorexia'

Christians in the west are suffering from "spiritual anorexia--an

unwillingness or inability to open the Bible" while the developing world is suffering from spiritual hunger because the Bible is often unavailable, according to Fergus Macdonald, general secretary of the National Bible Society of Scotland. He spoke at an international consultation, "Living Word for a Dying World," which drew more than 200 delegates from almost 60 countries. The consultation was told that in one survey of developed countries, only five percent of Christians said they read the Bible several times a week. Macdonald, who was also director of the consultation, said that as a result of the meeting, "people are going away enthusiastic for the Word of God as the answer for the dying world. They are strategic leaders who will touch many sections of the church."--*Ecumenical Press Service*

Tutu calls for international action on Rwanda

Archbishop Desmond Tutu recently told the United Nations Commission on Human Rights that the international community could make "a very significant, a critical intervention to end the carnage" in Rwanda. Tutu said that people of South Africa have "notched up a singular victory in that part of the world because the world was part, a very substantial part, of our struggle." He also appealed to the Rwandese: "Can't you resolve your differences? Not through recourse to force and violence and atrocity but to sitting down and hearing one another and saying: Can we build a new nation together? We have done it [in South Africa] and God is saying he wants us to do [this] so that we can show the world."

Nippon Sei Ko Kai elects primate

Bishop James Takashi Yashiro of Kita Kanto was recently elected 14th primate of the Nippon Sei Ko Kai (Holy Catholic Church of Japan) at its 46th regular General Synod in Tokyo. The Rev. Nathaniel Makoto Uematsu, a priest of the Diocese of Osaka, was appointed general secretary. The synod also voted to study the motion to delete the word 'male' from the canon regarding the qualifications for priesthood and consider it again at its next meeting in 1996.

Presbyterian urges honesty and openness

"The fault-line in American Presbyterianism has become increasingly clear in recent months, and increasingly unstable," wrote the Rev. James E. Andrews, stated clerk of the Presbyterian Church USA, in a recent letter to church officials. Andrews said that Presbyterians are in a position now to possibly "devastate both the integrity of our faith and the vitality of our

mission" by "the absence of rational debate" and the failure to address with honesty and openness the mistrust and anger accumulated within the church.

1998 Lambeth themes set

A design group composed of bishops from eight provinces of the Anglican Communion recently announced the four themes set for the 1998 Lambeth Conference of Anglican Bishops. The conference's four major areas of concentration will be: being truly human; holding and sharing the faith; living as Anglicans in a pluralistic world; and seeking full visible unity. Archbishop Keith Rayner of Australia chaired the group, which visited the conference's planned site, the University of Kent at Canterbury, and met twice with Archbishop of Canterbury George Carey while formalizing their plans.

People

The Rev. Frederick W. Schmidt was recently chosen to be dean of St. George's College in Jerusalem. Schmidt currently serves as a priest in the Diocese of Central Pennsylvania and as an associate professor of New Testament Studies at Messiah College in Grantham. He was ordained by Bishop Charlie McNutt of Central Pennsylvania in 1993. Since July 1993, he served as an assistant to the rector at St. Andrew's Episcopal Church in Harrisburg. As dean, Schmidt will oversee the daily operation of the college, teaching and serving on the staff of the Cathedral Church of St. George the Martyr in Jerusalem. He will begin his new position on August 1. "We were very proud that Fred was chosen to lead St. George's," said McNutt. "It is one of the most important institutions in the Anglican Communion because it serves so many people." Founded in 1962, St. George's College offers 10-day to 10-week courses year-round for Christian clergy and laity. Since its founding, people from 92 countries and 96 Christian traditions have studied there. "We look upon Fred and his family as missionaries going from our diocese to serve the church in Jerusalem. We pledge them our continued love, support and prayers," McNutt said.

Mabel Allen has been selected editor of the *Episcopal New Yorker* following the official retirement of the Rev. James Elliot Lindsley in June. Allen worked at the Episcopal Church Center as a contract writer/editor, producing award winning publications about the social outreach programs of the Episcopal Church. She also served as press officer and editor of *The Voice* in the Diocese of Newark.

The Rev. Alfredo Morante was recently elected bishop of the Diocese of El Litoral in Ecuador on the 12th ballot at a special diocesan convention. Morante was ordained to the priesthood in 1976 and has been secretary of the diocesan convention, member of the standing committee and member of the provincial council of Province IX. He is presently in charge of five missions in the province of Manabi.

Christine Eames has been named the next leader of the Mother's Union, one of the world's largest women's organizations. Eames, All-Ireland vice president of the Mother's Union and wife of the Primate of the Church of Ireland archbishop Robin Eames of Armagh, was elected at the organization's central council on June 9.

Margaret Aldrich was elected president of the Episcopal Women's History Project (EWHP) at its annual meeting on June 4. Aldrich served as archivist for the Companions of the Holy Cross and as a member of the EWHP board of directors. The EWHP was founded in 1980 to research, write and publish information about the contributions made to the Episcopal Church by women.

The Rev. Martha Moore Johnston Horne was recently elected dean of the Virginia Theological Seminary, becoming the first woman seminary dean in the history of the Episcopal Church. A 1983 cum laude graduate of Virginia Seminary, Horne has been the seminary's associate dean for administration since 1988 and was assistant to the current dean, the Very Rev. Richard Reid, for two years prior to that. Bishop Peter James Lee of Virginia, chairman of the Virginia seminary board of trustees, said that he believes "the seminary has secured in Ms. Horne a leader of spiritual depth, soundness in faith, keen intellectual strength, strong leadership skills, and a blend of life, work and ministry experience that will bring vision, continuity, and appropriate change to Virginia Seminary."



news features

94117

Episcopal Church delegation to Haiti finds desperate struggle to cope

by Anita Lemonis

While President Bill Clinton debated ever stronger sanctions against the military government of Haiti, a small delegation from the Episcopal Church met with Haitian church leaders, politicians and the business community.

Focus of the trip was balanced between the political and pastoral. The delegation was led by the Hon. David Dinkins, former mayor of New York and a long-time Episcopalian. Other members were Diane Porter, senior executive for program; Bishop Roger White of Milwaukee; the Ven. Malcolm Barnum representing the Presiding Bishop's Fund for World Relief; and the Rev. Jean Elie Millien from the Diocese of Connecticut.

Since 1991 when Haiti's military leaders seized power from the country's first democratically elected president, the country has been wracked by political assassinations and mass repression and violence. "These days are dark--darker than even the worst days of the Duvaliers" who ruled the hemisphere's poorest nation for several generations, American Ambassador William Swing told the group.

"The trip represents a historic nexus for me," Porter explained to a group of Haitian politicians after arrival in Port au Prince. She said that the trip combined the moral persuasion of Presiding Bishop Edmond Browning and the political persuasion of Dinkins. "The church has stood publicly for the swift restoration of democracy in Haiti through the return to power of the elected president, Jean Bertrand Aristide," she said. "We went to see how we can help support the diocese and the people of Haiti," Porter added. The Diocese of Haiti is one of the largest dioceses in the Episcopal Church with

over 81,000 members.

Education--and medicine

First stop for the delegation was St. Paul's Episcopal School, a grammar school in the countryside about an hour from Port au Prince. Children sat in open classrooms with thatched roofs and low walls to allow the breezes to pass through.

Dinkins sat among a class 60 fourth graders and asked if they knew where New York City was. Almost all of the students said that they had relatives now living there. These children were among the lucky ones since less than half of the country's children are able to attend primary school.

In a dispensary across from the school, the church offers a variety of medicines at a reasonable cost. "Throughout Haiti medicine is costly and some common prescriptions are difficult to find," explained the Rev. Bill Squires from the Diocese of Tennessee who, with his wife Margaret, is serving as a Volunteers in Mission in Haiti.

Several members of the delegation visited a nearby island where two priests serve 2,500 parishioners, five missions and seven parishes by motorbike. "Here a priest has a very special mission--he can be a community leader, school principal, agent for development and, in times of emergency, both doctor and nurse," Squires observed.

"We should do everything we can to encourage the work here," Barnum said, "but perhaps this is an inopportune time. The impact of the embargo is making it impossible to bring supplies in and out--and there is the high cost of building supplies. I don't see how we as a church can do much to help until Haiti gets settled," he said.

Dehumanizing poverty

Back in the capital, the delegation heard many unsettling stories of people taken from their homes at night and murdered in the streets. Yet the most visible sin was witnessed in the full glare of daylight--the dehumanizing poverty that afflicts 85 percent of the people.

"This is as bad as anything I saw in South Africa," Dinkins said after visiting a shanty city where over 100,000 people lived in aluminum shacks near open sewers, entire families sharing a single room. The dirt streets were filled with mud and filth and the children rummaged through piles of garbage looking for food. "For people to be forced to live like this is sinful, unconscionable and cruel," Dinkins said.

Dinkins said that he understood why people would risk their lives in small boats in an effort to reach America, unprepared for the flood of

refugees. "The only way we can handle the refugee problem is to help solve the problems that exist right here," he said. "Stability in this country is the only remedy to a situation that is intolerable."

Liberty and change

"People don't even know what embargo means--but they are suffering from it," said Sister Marjorie of the Episcopal Church's Order of St. Margaret and a convent in Port au Prince. "But people are willing to continue to suffer hardships if they know a solution is in sight." Another worker added, "The Haitians have suffered so much--now they want liberty and change."

"I have been in this country since 1953--and this is the worst it has ever been," said Sister Ann Marie. "We are all doing our best to try to hold things together." Because of the lack of gasoline and high transportation costs, the sisters are forced to walk to a nearby home for elderly women, carrying food and supplies.

The sisters operate several schools--one for the handicapped, a vocational school for nearly a thousand students, and a music school. Students and teachers showed signs of poor nutrition, illness and fatigue. "People are living under unbearable conditions, with no public services and garbage piling up in the streets," said one sister. Children rummage through piles of garbage looking for scraps of food and no one has water or electricity.

Curse of AIDS

While lack of food, fuel, water and electricity make life difficult for the people, it is the curse of AIDS that threatens to destroy them. Sister Ann Marie described the death of a doctor and his wife who contracted AIDS because they did not have proper medical facilities.

With news that the United States plans to tighten the embargo and block all commercial flights to Haiti, the sisters expressed deep concern for the future of their mission. "I don't know how we are going to have money to keep operating," said Sister Marjorie. "Most of our funds come from outside the country and our bank is in Puerto Rico." She added, "We will do our best--that is all we can do. And of course, we will pray."

--Anita Lemonis is director of communications for the Diocese of New York and accompanied the delegation to Haiti.

94118

Winds of change in the church will buffet Indianapolis General Convention

by James Solheim

It has been called many things--a family reunion that brings together almost 10,000 people, the largest bicameral legislative body in the world, even a hopeless debating society. Since its founding in 1789, the triennial General Convention has been the highest authority on the mission of the Episcopal Church. It not only sets the policies and the priorities for the church, it decides what money will be spent--and how.

As it prepares for the meeting in Indianapolis, August 24-September 2, the General Convention will be buffeted by winds of change sweeping the church--and American society. The 1991 meeting in Phoenix was caught in hurricane of resolutions, about 600 on every conceivable topic. The result was a legislative gridlock. And many deputies and bishops went to Phoenix under protest over the lack of a paid holiday in Arizona to honor the memory of slain civil rights leader, Martin Luther King, Jr.

Expectations that the convention would resolve sexuality issues were dashed and, in a compromise that acknowledged the church's sharp divisions, a resolution called for a study of sexuality at the diocesan level and for a pastoral teaching from the bishops.

Survey reveals open attitudes

In a carefully designed study that reached deep into attitudes on the local level, as many as 30,000 church members in 75 dioceses participated and the results revealed some surprisingly open attitudes on sexuality issues.

The drafting committee of the House of Bishops preparing the pastoral teaching has taken the results of the survey into account as it moves through several drafts in a closely guarded process. Bishop Richard Grein of New York, who chairs the committee, said that a very broad range of opinion on sexuality issues is represented on the committee--which for the first time includes General Convention deputies. He remains optimistic that most bishops will accept the final draft. The pastoral will be voted on during the first session of the bishops in Indianapolis and then presented to a joint session of both houses.

Speculation is swirling around what the pastoral will say about blessing same-sex unions--several resolutions on the subject will be introduced in

Indianapolis--and the ordination of sexually active gays and lesbians. At this point, the bishops are determined to maintain confidentiality until the General Convention, in the face of several leaks to the press on early drafts.

Streamlining the process

Church leaders are determined to avoid a legislative logjam this time. At a crucial meeting of the planning and arrangements committee last January, House of Deputies President Pamela Chinnis said, "We must get away from the notion that General Convention must have an opinion on everything." She wrote to all deputies and alternates "urging them to be restrained in the number of resolutions they file." And she urged chairs of legislative committees to be "more aggressive about coming up with one resolution" that incorporates elements from similar resolutions.

Among the attempts to streamline the legislative process, the convention will make wider use of the consent calendar of resolutions that don't require debate. And the orientation for deputies will be "more intensive," according to the Rev. Canon Don Nickerson, executive for General Convention and secretary of the House of Deputies. He said that Judge George Shields of Spokane will coordinate the flow of legislation.

Participants at a May meeting of the 50 bishops and deputies who chair the legislative committees emerged optimistic that they had found a way through the thicket. "We found among ourselves a strong commitment to trust and community-building, rooted in the unity of our faith in Christ," they said in a signed statement.

Proposals for sweeping changes

Main item on the General Convention agenda will be proposals for sweeping changes in structure adopted by the Executive Council, based on a four-year listening process throughout the church. Faced with diminishing financial support, and pressure from the dioceses for more direct support of local ministries, the council is calling for a complete restructure that cuts staff for the second time since 1991 and reorganizes the program around clusters designed to more directly serve the local church. It also proposes to change the funding of the national church from a formula based on parish income to one that asks for a set percentage of diocesan income. "Money has replaced sex at the top of the church's agenda," asserted Bishop Don Wimberly of Lexington, the council's liaison with the powerful program, budget and finance committee that will present the new budget to the General Convention.

The dramatic changes must be endorsed by the General Convention and Executive Council members acknowledge that changing deep-set patterns in the

church will not be easy. Diane Porter, senior executive for program, said that "change is always difficult" and that there are some "rough times ahead." Yet she argued that the restructure "is the only way we can break things open and convince people that they must be in better partnership with each other."

Presiding Bishop Edmond Browning told the April Executive Council meeting in Omaha that "a continuous conversation with the dioceses will make a big difference in how our mission is carried out." Clearly worried about the reaction of the General Convention to the proposed changes, the Rev. Canon Roswell Moore of California asked, "How do we help the convention share the transformation so that they can own it and go back home to share it?" And Judy Conley of Iowa observed that the church was "embarking on uncharted waters. We don't know if the dioceses will respond as we hope by picking up ministries at the local level." She asked, "If we run into uncharted waters, how do we hold the mission together?"

Even more drastic changes?

The changes are not dramatic enough for some and resolutions will propose cutting the size of the House of Deputies in half, changing the frequency of General Convention and the way resolutions are submitted, and reexamining the role of the presiding bishop. Other resolutions actually suggest that it is time to move toward a unicameral General Convention--and move the national offices of the church out of New York City.

After their visitations to dioceses of the church that helped shape their proposals, Executive Council members returned with a much clearer understanding of the urgency to change. Some, like Peg Anderson of Arizona, said that the church was caught in a "general lack of confidence in national bodies."

"Our national institutions are becoming obsolete--and the mainline denominations are no exception," observed Barry Menuet, the church's senior executive for planning. "It's not a matter of bad guys or good guys, it's just that the existing model does not connect to the parishes and dioceses any more."

In a blistering critique of the whole listening process, and the proposed changes, Bishop John Spong of Newark said in his diocesan newspaper that the church went through a similar process in 1970. He refused to participate in the diocesan visits this time because "walking down this road is to surrender any semblance of vision or leadership. It is an abdication to fear." The result, according to Spong, is "another visionless platform on which another future presiding bishop will be elected to unify the church in its irrelevance.... Why do we not see that this refusal of the Body of Christ to

confront issues, to stand for an unpopular truth at the risk of alienating a segment of its prejudiced population, is not a church that inspires anyone?"

As bishops and deputies consider changes for the next triennium some attention will be spent on the future beyond 1997. During the convention, provinces will caucus and choose members of the committee that will nominate a new presiding bishop who will be chosen at the 1997 General Convention in Philadelphia.

Status of women clergy may be clarified

The continuing controversy over the role of ordained women in the life of the church may be resolved at this General Convention. The Episcopal Women's Caucus is building a case against the so-called "conscience clause" adopted by the House of Bishops in 1977 to make a place in the church for those who oppose women in the priesthood or episcopate. Traditionalists will introduce a resolution which, if approved, would make the acceptance of ordained women a requirement of canon law, in effect pushing the General Convention to decide once and for all the limits of dissent and if traditionalists are still welcome.

Traditionalists who oppose women in the priesthood are angry because they contend that they encounter persistent persecution--and they offer as one example the opposition to the election of traditionalist bishops in the Dioceses of Ft. Worth and also Quincy because of their stand on the ordination issue.

By coincidence, one of the major worship services at Indianapolis will honor women's ministries in the church, 20 years after the first "irregular" ordinations of women priests.

Pastoral letter addresses racism issue

Though the Indianapolis General Convention will not face the controversy that emerged in Phoenix over the King holiday, the recent release of a pastoral letter on "The Sin of Racism" by the House of Bishops will keep the issue alive.

"The essence of racism is prejudice coupled with power," contends the letter, read in parishes throughout the church in May. "It is rooted in the sin of pride and exclusivity" and it "perpetuates a basic untruth which claims the superiority of one group of people over others because of the color of their skin, their cultural history, their tribal affiliation or their ethnic identity." That kind of lie "distorts the biblical understanding of God's action in creation, wherein all human beings are made in the image of God" and it "blasphemes the ministry of Christ who died for all people."

Since many of the programs that dealt directly with ministry to

minorities are caught in budget cuts and restructure, the convention will face some angry constituencies. The cuts will "throw us back 20 years--all the progress that has been made will go down the drain," said Ginny Doctor, who chairs the Episcopal Council on Indian Ministries.

Porter argued that the cuts will not affect the church's ministries, that the ethnic desks and their budgets will be preserved. Under the restructure design, those ministries will no longer have separate commissions but will be gathered under the umbrella of a single justice committee.

"Whether or not racism will be able to compete with sex and money at the General Convention is a difficult one to call," said the Hon. Byron Rushing, a state representative and lay deputy from Massachusetts. He pointed to the decision in Phoenix to launch a nine-year program "to force the church to deal with racism" as a sign of the church's long-term commitment.

A watershed for the Episcopal Church?

Hopes are running high that the church has found a way to deal with its differences without ignoring controversies or sacrificing integrity. The General Convention in Indianapolis will test the growing sense of community hammered out by the House of Bishops in five meetings since Phoenix. And it will test the ability of those who manage the legislative process to give bishops and deputies a forum to discuss issues without polarizing.

As a clear sign of the move away from a confrontative, divisive meeting, deputies and bishops will hear major speakers on topics of special concern: Marian Wright Edelman of the Children's Defense Fund, author Henri Nouwen on community, and possibly Vice President Albert Gore on the environment.

The Indianapolis General Convention faces major decisions on the future of the Episcopal Church and, if it picks its way through the mine fields with grace and determination, it could set a whole new style for dealing with issues in the future.

94119

General Convention hopes to resolve sexuality issues--or at least learn to discuss them better

by James H. Thrall

In questionnaires filled out by local Episcopal study groups that met throughout the church to discuss human sexuality, 95.9 percent of the respondents agreed that "human sexuality is a gift from God and it is good."

Opinion might be far more mixed, however, over whether debate on the topic of sexuality has always been God's gift to the Episcopal Church's General Conventions.

In past conventions, contentious issues touching on sexuality, particularly the question of ordaining non-celibate homosexuals or blessing same-sex unions, have occupied large amounts of legislative time and generated more heat than light. While some have welcomed the opportunities for the national body to discuss a crucial topic, others have been frustrated that the discussions have reached no clear resolutions while stealing energy away from other concerns.

With the approach of the next General Convention in Indianapolis, August 24-September 2, efforts are under way this time to curb debate in favor of dialogue.

Bishops will offer pastoral teaching

Central to the discussion in Indianapolis will be a pastoral teaching on human sexuality that will be presented at the opening session at the House of Bishops. Like the local study groups, the teaching was mandated by the hotly debated Resolution A104s/a, the compromise position on sexuality hammered out at the 1991 General Convention in Phoenix.

The contents of the 70-page document, titled "Continuing the Dialogue: A Pastoral Teaching of the House of Bishops to the Church as the Church Considers Issues of Human Sexuality," have been embargoed until convention opens, but interviews with members of the drafting committee suggest that it will take a basically centrist approach necessary to win passage from bishops holding widely divergent views.

"It will be a document that most of the House of Bishops will be able to accept," and one that should "be helpful to the church," said the Rev. Barnum McCarty of the Diocese of Florida, one of six members of the House of Deputies included in the teaching's drafting committee.

"I think it's a pretty good piece of work with a good chance at passage," said Bishop Richard F. Grein of New York, chair of the drafting committee. "But we're not going to get everyone to sign on."

There might even be a minority report from some bishops, which Grein thinks could be a positive addition if it helps "keep the church talking."

Such a minority report is more likely to come from conservative members of the house, said the Rev. Jane Garrett of Vermont, another deputy included on the drafting committee. She warned, "It is not a definitive document. There is no way it could be," especially since the drafting committee itself represented the "whole spectrum of belief and opinion on the subject, and when you put those people together, you don't get a definitive document."

At the same time, Garrett said, "We hung in together," and the document "moves us forward because it provides a model for continuing to dialogue and to live with the questions."

Supporting local option?

Episcopalians United, an organization that has opposed what it contends is the liberalization of the Church's teaching on homosexuality, is "very concerned that this whole thing has been done in secret," said Roger Bolts, associate director.

Widespread comment should have been sought instead of "this top-secret, closed session kind of thing," Bolts said. Because the teaching "will be sprung on people at convention... no one will have time to digest it before a whole parade of resolutions come up," he said.

Bolt is concerned that the pastoral may support "local option" on some issues such as the blessing of same-sex unions, so that "it's up to the bishops in each diocese to do whatever they want." He noted, "That's the indication that we get from the bishops who talk to us, that it's ready to acknowledge the homosexual lifestyle as an alternative lifestyle that the church needs to recognize."

But E. Kim Byham, publisher of *The Voice of Integrity*, the publication of Integrity, an organization of gay and lesbian Episcopalians, downplayed any concerns conservatives might have. From what he knows of the early drafts of the teaching, Byham said, "I certainly wouldn't call it prophetic by any means."

Plans are for the House of Bishops to vote on the teaching at its first session as General Convention opens, then present it in a shared session with the House of Deputies.

The bishops have had two opportunities to review the text in small

groups at their meetings in Panama and Kanuga, and another opportunity to comment as individuals on the text, Grein said. Then the draft received comments from scholars and theologians. A final draft of the letter was sent to the bishops for their final review in mid-June.

Bishops hope pastoral will forestall legislation

If approved, the pastoral teaching could deflect at least some of the legislative activity on sexuality that has occupied past conventions.

Within the House of Bishops, "there is a hope that there will be no resolutions on human sexuality entertained at this convention," beyond a call to study the bishops' teaching, said Bishop O'Kelley Whitaker, retired bishop of Central New York and assistant bishop in Southern Virginia. He was convener of the steering committee overseeing the diocesan-level study groups on human sexuality. Legislation, he said, is simply not the best way to address issues of sexuality.

While there has been no official position by the bishops, "I think there is a kind of general understanding that if we pass the pastoral and then pass resolutions that go against that teaching, that would be ridiculous," said Bishop Edward L. Salmon, Jr., of the Diocese of South Carolina. "That's what I think is in the wind."

Salmon is vice-chair of the Standing Commission on Human Affairs, which has spent the three years since the last convention preparing a report that discusses the inclusion of youth, the elderly, but also homosexual members of the church.

Already a general call for fewer resolutions at this convention has limited the number submitted about sexuality. Still, resolutions offered by various dioceses which will have Integrity's support call for liturgical forms to be developed for the blessing of same-sex unions, for opening access to the ordination process to non-celibate homosexuals, for the expansion of federal civil rights to cover sexual orientation, and for educational materials to be prepared for gay and lesbian youth struggling with their sexual orientation and for their parents.

Survey following study groups shows openness

Feeding into the bishops' teaching and presumably all the discussion at General Convention are the results of more than 15,000 questionnaires completed primarily by lay people in nearly 80 percent of the dioceses who participated in local study groups on human sexuality. Extrapolating from the number of questionnaires completed, as many as 30,000 people may have

participated in the study, Whitaker said.

While too small a sample to be seen as representative of the views of the entire church, the results are clearly "what a very large number of persons believe and express who have had an opportunity to participate in these dialogues, to read the material made available to them, and to complete the questionnaires," the report states.

As such, the results show a surprising openness on some of the more disputed issues of sexuality. Nearly 65 percent, for example, agreed that it is possible to be a faithful Christian and sexually active as a gay or lesbian, and more than 80 percent said "homosexuality is a genuine sexual orientation for some people."

An overwhelming 98 percent agreed that it is possible to be a faithful Christian and be divorced, while more than 70 percent said people living with persons of the opposite sex without marriage could be faithful Christians.

At the same time, respondents were more evenly split on whether "single people should abstain from genital sexual relations," with a slight majority (48.9 percent) saying that they should abstain. Nearly two-thirds called short-term sexual relationships unacceptable, and more than 90 percent said the church should take an active role in teaching young people about sexual issues.

Bolts, however, called the material used by many of the study groups "indoctrination pieces" that created results that were "dramatically skewed." Where "Scripture was put forth," he said, "it was from a very liberal side of theology. Participation in the study was skewed to parishes that were looking to promote the gay agenda."

Whitaker called the Resolution A104s/a that mandated the study groups "inspired." "What they were calling for is a major shift in the way the church deals with issues," he said. In past conventions, legislation too often prompted "very rough" debate that only polarized people. Hopeful about finding another style to deal with issues, the church is called "to develop new skills--the skills of dialogue."

The small group gatherings showed that "we are beginning to learn how to talk about this and not to pontificate upon it," Whitaker said. Reports from the groups frequently included such language as "I've developed a new sensitivity for people," or "I understand where people are coming from," he said.

Participants in the study groups also should feel reassured that their views really were taken seriously, especially in the bishops' pastoral teaching, Whitaker said.

Dialogue changes attitudes

While Bruce Garner, president of Integrity and a member of the Standing Commission on Human Affairs, underscored the importance of dialogue, he also said he hoped the convention would include action as well.

"I don't think dialogue is a side-step. Dialogue is my most valuable tool. I've seen some 180 degree turn-arounds in attitude through dialogue," he said. At the same, "I'm not afraid of legislation," he said. "Some people are afraid that legislation will make something happen. That's what legislation is supposed to do."

Episcopalians United also plans to honor the call for fewer resolutions, said Bolts, who praised the "streamlining" of convention that House of Deputies President Pamela Chinnis has accomplished. At the moment, he said, his organization is taking a "wait and see" approach before laying out a strategy of what legislation to support.

Bolts said that he expected there would be a resolution, which his organization would support, similar to one offered by Bishop William Frey, dean of the Trinity Episcopal School for Ministry, at the Phoenix convention. Frey's resolution, which failed to pass, would have insisted that clergy refrain from engaging in genital sexual relations outside of marriage. Other resolutions earning Episcopalians United support have been submitted by bishops that would prohibit the blessing of same-sex unions.

Calls for inclusion and acceptance

In its report to convention, the Standing Commission on Human Affairs calls the church to task for not doing more to make youth, the elderly, and gay and lesbian persons feel more included in the life of the church. The report also offers a resolution that could be seen to set aside sexual orientation as a factor in the ordination process.

While the Episcopal Church repeatedly has expressed its support for the human and civil rights of gays and lesbians, "It comes as no real surprise, that the legislation of the past General Conventions has not changed all attitudes and behaviors," the commission's report states. In fact, the report continues, "It is ironic that in this Decade of Evangelism, we seem intent on alienating and keeping out one of the few identifiable groups of people who want to be welcomed in."

The report goes on to ask, "What can we as a church do to facilitate a dialogue about how to widen the circle of Episcopalians who are supported in their committed relationships without devaluing the traditional teaching of the church?"

The commission's resolution, similar to one submitted by the Diocese

of Washington, would change language of the canons to read: "No one shall be denied a place in the life, worship, and governance of this church except as otherwise specified by canon."

While the resolution does not specifically mention ordination, its intent is to stress that certain distinctions are secondary, said the Rev. Dr. Howard Anderson of the Diocese of Minnesota, who was chair and then consultant for the commission. "Secondaries are things like color, male/female, able or disabled, gay or straight, young or old," he said. "They shouldn't automatically exclude anyone from serving in any level of the church."

Bolts of Episcopalians United, however, noted that canons do require candidates for ordination to be living "godly, righteous and sober lives," which in his understanding of the teaching of the Episcopal Church would still exclude non-celibate homosexuals.

Even with its diverse membership, Anderson said, the standing commission was able to find consensus when it went beyond sexuality to address the more fundamental issue of "the centrality of the baptismal covenant, which is clearly one that includes rather than excludes."

More inclusive treatment

Even those who disagree on some of the thorny questions about the role of homosexuals in the church should be able to come together on a such a statement advocating their acceptance in the church, said Salmon. While he might not support the blessing of same-sex unions, for example, he said, "If someone were to try to mistreat a lesbian or homosexual person, they would get my full wrath."

General Convention leaders already have been taking their own highly publicized steps to underscore the call for more inclusive treatment of the church's homosexual members.

In 1991, Browning became the first presiding bishop to attend a national convention of Integrity, urging its members to "hang in" and continue to engage the wider church in dialogue about their presence and role.

A year later, Channas was the first president of the House of Deputies to attend Integrity's convention where she pledged personal vigilance for "the whole issue of gay and lesbian rights." She also revealed for the first time publicly that her son is homosexual.

Browning also joined leaders of other churches in calling for an end to the ban on gays in the military when that became a national issue in 1993. In a letter to President Bill Clinton, Browning wrote that the Episcopal Church's General Convention "is clearly on record in support of upholding the full

civil rights and equal protection under the law of homosexual persons.' He also wrote to Armed Forces chaplains asking them 'to be at the forefront of alleviating all discrimination.'

Sexuality issues grab headlines since last convention

Even apart from the bishops' pastoral teaching, events since the last General Convention have sharpened the focus on sexuality.

The election of a bishop in Minnesota, the Rt. Rev. James Jelinek, who openly stated his intention to ordain non-celibate homosexuals, trained a furor as some bishops and standing committees withheld their consent in an unsuccessful effort to prevent his consecration.

At the House of Bishops meeting in Panama in September 1993, Bishop Otis Charles, former bishop of Utah and recently retired dean of the Episcopal Divinity School in Cambridge, Massachusetts, made history as the first Episcopal bishop to publicly reveal that he is homosexual.

Ordinations of non-celibate homosexuals have been held or threatened, and committed relationships between people of the same sex blessed in some Episcopal churches, including a highly publicized ceremony held at All Saints' Church in Pasadena, California.

And General Theological Seminary was forced to change its housing policy after a faculty member complained it discriminated against her as lesbian living in a committed relationship with another woman. The policy now permits same-sex couples to live in seminary housing, if they have the approval of their diocesan bishop.

Will the church keep talking?

Despite all the parish study groups, all the questionnaires, all the commentaries and sermons included in the dialogue of the past three years, it remains to be seen whether bishops and deputies in Indianapolis will call on the church to keep talking about sexuality. Some will pressure the convention to utter a final word on the matter, others will contend that some voices still must be heard. At the sound of the final gavel of the convention, Episcopalians may still wonder if debate on human sexuality is really God's gift to the General Convention.

--James H. Thrall is Communications Officer for the Episcopal Diocese of Connecticut and president of Episcopal Communicators.

94120

Restructure becomes watchword for Episcopalians

by Alice Clayton

As a host of institutions and corporations are reexamining their corporate culture with an eye toward quality and caring, it's no surprise that Episcopalians are looking at their own institution with restructure in mind.

In August, deputies and bishops at the 71st General Convention in Indianapolis will join an ongoing debate on the Episcopal Church's future. Concerns about dwindling membership, financial difficulties, the perceived unwieldiness and ineffectiveness of General Convention and a growing dissatisfaction with what some have charged is a "corporate mentality" in the national church offices have brought calls for reorganization. Some Episcopalians believe the denomination is grossly out of line with what its mission should be.

The current structure of the Episcopal Church reflects styles of institutional management that found favor in the United States following World War II. In 1944 the church elected its first full-time presiding bishop when General Convention decided a bishop tied to a diocese could not lead the flourishing denomination. In 1960 a larger corporate headquarters replaced the small New York offices occupied since 1894.

Being created in the image of corporate America is exactly what some observers contend is the problem of the church today--a national Episcopal Church that has become too bureaucratic and is not listening to its people.

"We are in a tremendous flux as to how to do the work of Christ. The old ways have not fostered the kind of partnership the body of Christ needs and deserves," said Bishop Rustin Kimsey, chair of the Executive Council Planning and Development Committee.

Convention deputies will struggle with proposals for restructure covering the budget, national program and staff, and the reduction of deputies and resolutions. Some radical proposals call for changing from a bicameral legislative body to a unicameral body and holding General Convention once every five years instead of three. One proposed resolution summons the church "to a season of repentance and reform" and calls for a special General Convention in 1996 to implement structural reformation.

Change started in Phoenix

Although not directly linked to the calls for restructure, the bishops of the Episcopal Church have drastically changed the way the House of Bishops conducts its business since the 70th General Convention in Phoenix in 1991.

Sharp words exchanged between Bishop John MacNaughton of West Texas and Bishop John Spong of Newark during a debate in the House of Bishops in Phoenix led to an unprecedented series of closed sessions to restore collegiality. Hoping to rebuild trust among the bishops, Presiding Bishop Edmond Browning called for the first of five special meetings at the Kanuga Conference Center in North Carolina.

Designed to create a new style of leadership based on community and consensus, the meetings centered on daily worship, Bible study and small group discussions. In a statement released following the first Kanuga meeting in March 1992, the bishops said they recognized the need for focusing on their communal life as a House of Bishops. "We learned that if we cannot be bishops together, we cannot be bishops alone," the statement read. The bishops further expressed a determination to "build a new way of meeting as a House of Bishops."

In a recent interview, Bishop Sam Hulsey of Northwest Texas, chair of the Kanuga Planning Committee, said he hoped the work of the House of Bishops since Phoenix would resonate throughout the church. "I would say our model is more circular than hierarchical now. We have worked on being less legislative in our process. At the same time we have to go on with our Anglican polity, but I am hopeful that one will reflect the other," Hulsey said.

In addition, the bishops have extended the hand of collegiality to the House of Deputies by inviting its president Pamela Chinnis to visit some interim meetings. To foster cooperation, the bishops asked the House of Deputies to join them for morning Bible study during the General Convention. The two houses will meet together two mornings during the 10-day convention to discuss the bishops' pastoral letter on the sin of racism and the teaching on human sexuality, Hulsey said.

"When the time comes to vote, our big challenge is to try to transfer what we've accomplished in the five interim meetings to a General Convention meeting," Hulsey said.

'Grassroots' symposium brings restructure to the fore

Touted as a "Grassroots Forum on Episcopal Structures," the Shaping Our Future Symposium thrust structural reform into the limelight in August 1993. Sponsored by the Diocese of East Tennessee, the symposium brought more than 1,000 Episcopalians together in St. Louis to examine the church's

structure for the 21st century.

Planners of the symposium said the gathering would provide an opportunity to talk about the institutional life of the Episcopal Church in a nonlegislative atmosphere. Detractors predicted that it would be an uncontrollable "shadow General Convention" and a "magnet for the discontented."

Once the symposium convened, however, it became clear that those participants cared more about the church's mission than its structure. Predictions that the symposium would digress into a "gripe session" never materialized. Instead participants praised the gathering for its positive nature and sense of community.

The church's bishops continued the symposium dialogue in October during their annual meeting in Panama. Bishop John Howe of Central Florida invited his fellow bishops to discuss the important question of the symposium, "Where do we go from here?" Some called for a "revolution" of the church's structures, striking while the symposium's participants were still energized, while others sought for a more evolutionary approach to change.

Meanwhile, church already contemplating structural change

As the Shaping Our Future symposium was in its final planning stage, the Executive Council had already engaged Episcopalians of all sorts and conditions in discussions about their church. Sent out two-by-two, teams of Executive Council members and national staff members fanned out across the United States to listen to concerns of Episcopal clergy, laity, diocesan staff and volunteers.

More than 3,000 Episcopalians responded to questions designed to aid the national church's planning strategy, including, "What do you see most essential for the ongoing structural and programmatic reform of the Episcopal Church at the national, provincial, diocesan and local levels?"

A call for "decentralization"--refocusing resources from the national level to the local level--emerged from participants' answers, as did some dissatisfaction with the national church's perceived advocacy for social justice issues. "Our national structure is not working," said a participant from the Diocese of Northern Indiana. "We have become a church of special interests whose only focus is protecting those interests."

Several dioceses called for a more equitable method of funding national programs. "When we send \$500,000 from this diocese to New York, I want to be sure that money that is taken out of the parish—which is where the action is—is spent with the greatest care and stewardship," said a member of the Diocese of Dallas.

Heeding the messages brought by its envoys and faced with the projection of a \$4-5 million shortfall in 1995, the Executive Council at its November 1993 meeting embarked on a total reexamination of the church's program and structure. Breaking into small groups, council members spent a day in "open, candid and frank discussions," examining ways to forge what they learned from the listening process into a new and improved program.

Following three months of intense and painful decision-making, the council presented proposals guaranteed to have a revolutionary effect on the national church's relationship with dioceses and parishes.

At its January 31-February 4 meeting in Norfolk, Virginia, the Executive Council proposed:

- A new way of asking dioceses for national program funding based on a percentage of total diocesan income rather than a percentage of net disposable income at the parish level.

- A complete restructure of the national program and staff, cultivating a greater partnership among the dioceses, parishes and the national church. This proposal includes eliminating 38 national staff positions; shifting missionary deployment from the national level to the local; reorganizing the church's program into a single Service, Witness and Education Unit of six clusters and creating a computer bulletin board linking all levels of the church.

In perhaps its most radical move, the council proposed a resolution calling for a task force to study reorganizing the General Convention from a bicameral legislative body into a unicameral body. Several council members viewed this proposal as a sign to the people that the church had heard them. Bishop Rustin Kimsey of Eastern Oregon said a unicameral body would "help bring the church together." Bishop Hulsey said he believed that a unicameral body would reflect the work done in the House of Bishops since Phoenix.

As another sign of its dedication to restructure, the council will submit a resolution to the General Convention directing the Standing Commission on Structure to examine the usefulness of canonically established interim bodies. The council will also propose a resolution to save money spent on meetings.

What other changes could Indianapolis bring?

The Executive Council is not alone in wanting to create structural change in the Episcopal Church. Many committees and individuals are floating potential resolutions for the same reason.

Fourteen bishops, led by Bishop John Howe of Central Florida, are proposing a resolution that "will bring radical reform to the structure of the

General Convention, reducing drastically its size, cost, frequency of meeting, and burden of legislation."

The proposed resolution calls for:

- each diocese, whatever size, being represented by two clerical and two lay deputies and one alternate from each order;
- changing the frequency of conventions from every three years to every five years with one meeting of the provincial synods held midway between;
- establishing a Joint Commission on Resolutions and considering only resolutions that have been submitted at least three months in advance. An exception would be made for urgent issues if 2/3 majority of both Houses agree;
- limiting resolutions to 50 that deal only with budget, constitution and canons, prayer book, hymnal and program; and
- presenting a Consent Agenda at the beginning of each General Convention that will include resolutions distributed by the Joint Committee on Resolutions and any others deemed urgent.

The Standing Commission on the Structure of the Church is also considering ways to reduce resolutions. The commission proposes that resolutions be presented by one deputy (or bishop) and endorsed by at least two additional deputies (or bishops), all three being from different dioceses. In addition, the commission proposes that legislation left over from a previous convention not be allowed to be reintroduced at the succeeding convention.

The Rev. Jon Shuler, president of Shaping Our Future, Inc., and a deputy from the Diocese of East Tennessee, is submitting a resolution urging the church to declare the Great Commission of Matthew 28 as a kind of "mission statement" for the church. Shuler's resolution calls for a special General Convention in 1996 to reformulate the church's structures in light of the Great Commission and asks that General Convention "redirect all funds to the lowest possible levels to facilitate the mission" by making the "healthy growth of disciple-making congregations our number-one priority."

"We spent over 1.5 billion dollars in 1992, and gained 17,000 new members. This is not good stewardship....This does *not* mean we have no money going elsewhere, it simply says that we keep it as close to this reality as possible," states an explanatory note to the resolution. Shuler contended that a significant number of bishops and deputies who attended the 1993 symposium in St. Louis support his resolution.

What's it all about?

Although many Episcopalians clamor for change in the structures of their church, some lay leaders believe it's simply a reflection of society's growing discontent with institutions.

"I think some of it reflects a general lack of confidence in national bodies just as you see with the government. I think it's just part of a societal change which has nothing to do with the Episcopal Church whatsoever," said Peg Anderson, Executive Council liaison to the Standing Commission on Structure of the Church.

"Our national institutions are becoming obsolete, and the mainline denominations are no exception. It's not a matter of bad guys or good guys, it's just that the existing model does not connect to the parishes and dioceses anymore," said Barry Menuetz, senior executive for planning at the Episcopal Church Center.

One lay observer said she isn't convinced that the people in the pews are indeed clamoring for change. "I'm pretty sure they are not," said Jean Mulligan, chair of the Standing Committee on the State of the Church. "I think the average person in the pew accepts the structure as it is."

Mulligan pointed to the inconsistencies found in the Executive Council diocesan visitation reports as an indication that as many people want things to stay the same as want change. "There were a number of dioceses that said they needed more information from 815 [Episcopal Church Center]. Another group of dioceses said 815 inundates us with material; we don't need any more. Still another group said things were fine," Mulligan said.

Charles M. Crump, chair of the Standing Commission on Structure of the Church, said he believes that any time dissatisfaction exists with what a group is doing, the structure gets the blame. "Rather than seeing a radical restructuring, I would like for us to improve what we have," Crump said.

--Alice Clayton is Executive for Communications for the Diocese of East Tennessee and editor of the *East Tennessee Episcopalian*.

94121

Money may replace sex in headlines at General Convention

By Mike Barwell

Facing a projected \$5 million shortfall in 1995 because of diminishing support of the church's national program--and already in the midst of significant staff and budget cuts for the second time in three years--the 71st General Convention of the Episcopal Church must decide what kind of structures will carry its ministry into a new millennium.

Caught up in debates ranging from sexuality studies, how to deal with racism in the church and society, and pockets of resistance to the 20-year practice of ordaining women as priests, hundreds of clergy, laity and bishops in the Episcopal Church will be asked to adopt a wide-ranging plan which is part of a move to restructure the national operations and cut costs.

The way money is collected and spent increasingly becomes a metaphor for the glue that holds together the Episcopal Church. While money supports what the local and national church can do together as a community of Christians--providing support for ministry, advocacy, and community involvement--it also can be used as a form of protest.

"Money has replaced sex at the top of the church's agenda," said Bishop Don Wimberly of Lexington, Kentucky, at a finance committee meeting earlier this year.

Simpler funding formula

The financial pinch comes in the wake of years of patchwork solutions and rising tensions between the cost of national church operations and support from the church's 118 dioceses. Local discomfort with controversial issues and very real repercussions from the recent recession have added to the church's financial anxiety. That discomfort became sharply apparent during a three-year listening process undertaken by the church's Executive Council.

Responding to dozens of requests to ease the financial burden placed on dioceses, the Executive Council in January proposed a massive restructuring to trim staff and eliminate or consolidate programs. The proposed funding solution also includes a simpler formula for calculating how much support each diocese will provide, reducing national church revenues by more than \$7.9 million in 1995.

If approved by General Convention, it is estimated that 76 of the 99

domestic dioceses will pay less, but 23 dioceses will pay more.

The proposed formula will ask dioceses to pay a flat rate ranging between 15-21 percent of the income they actually receive from member congregations.

Complicated process

The proposed changes make more sense when compared with the existing formula. Dioceses currently are asked to pay a percentage of the reported income from 7,391 congregations, which in 1992 totaled \$1.243 billion.

The existing formula asks dioceses to pay two amounts; an apportionment of 3.75 percent of net disposable income to support national church operations; and 0.27 percent to support the costs of the General Convention held every three years.

The complicated process has, admittedly, become unwieldy, according to Episcopal Church treasurer Ellen Cooke.

While total income and assets seem large, and actually increased by 9 percent since 1991, dioceses often cannot collect an equitable amount from parishes, since parish income is not "taxable" under diocesan formulas.

At the same time, dioceses are having trouble receiving full support from congregations for their own operations, primarily because of local economic stress. During the past three years, a number of dioceses have informed the national church they would be unable, or unwilling, to pay the full amount requested approved in 1991.

Flat rate, single budget

The simpler proposed formula asks for a graduated percentage in four income ranges, based on the income dioceses actually receive from congregations.

Based on projected 1995 income, the formula calls for:

- 13 dioceses with income of \$500,000 would pay 15 percent;
- 10 dioceses with income of \$500,000-\$1 million would pay 17 percent;
- 43 dioceses with income of \$1-2 million would pay 19 percent;
- 24 diocese with income over \$2 million would pay 21 percent.

The proposed formula would raise slightly more than \$29 million in 1995, a decrease in total revenues of \$7.9 million, to support all operating and

General Convention costs in a new unified budget.

The formula also would use projected current-year income, instead of reports which reflect a three-year lag in information.

While that is a riskier financial base, Cooke admitted, it will present a more realistic picture at the diocesan level. "We'll have a simpler formula that will allow us to live and work together," Cooke said. "The new formula responds to what the dioceses said," Cooke added. "We will be living in the same reality."

Debate not over yet

Quick reactions brought a measured response from the committee responsible for proposing the funding changes.

Dioceses, especially those 23 being asked to pay higher percentages to the national church, may need time to adjust to the new formula, members of the Joint Standing Committee on Program, Budget and Finance [PB&F] agreed in late April.

While the committee did not change the proposal being sent to convention deputies, they did agree that they may have to consider a "step-down" and "step-up" approach over several years to allow dioceses and the national church to adjust to the new funding plan.

Dioceses projected to be hardest hit, mostly in the West and South, will be faced with increases, some substantial. Representatives of those dioceses already have said they would have difficulty meeting the new formula and want a plan by which they could move gradually toward the full asking.

Any changes to the restructuring plan or funding formula will be aired through resolutions and during hearings scheduled in Indianapolis.

PB&F committee members have admitted they want to avoid a situation like the one at the 1991 convention when, after bishops and deputies approved the national budget, many dioceses independently voted cuts in their support to the national church, which resulted in the elimination of programs and staff layoffs in 1991 and this year.

While the new funding plan has received some favorable reactions, especially from dioceses projected to benefit from lower askings, anxiety about the future will flow into the debates in August.

As Executive Council member Judy Conley of Iowa observed in April, the church is "embarking on uncharted waters. We don't know if the dioceses will respond as we hope by picking up ministries at the local level. If we run into uncharted waters, how do we hold the mission [of the church] together?" Some critics have charged that the funding plan is "Reaganomics" at the national church level. President Reagan's economic recovery programs

advocated decentralized governmental support for a variety of economic programs. "Trickle-down" economics theories projected that freeing more money at the local level would boost the economy, create more jobs, and reduce costs. Some of the "casualties" of those policies ended up on church doorsteps, in soup kitchens and homeless shelters.

The philosophy behind the restructuring plan proposes that reducing the amount of money sent to the national church will free-up dollars which can then support local, diocesan, regional and some national programs. Critics suggest that more money at the local level is likely to stay at the local level, rather than support programs and staff, such as foreign missionaries, being cut at the national level.

Best choices?

"That's a very real danger, and something we will have to guard against," said Bishop George Hunt of Rhode Island, a senior member of PB&F. Hunt noted that one of the hopes for the proposed changes is that they will strengthen the provincial system. "But that will cost more money," he said, "and then we also have to look at our smaller congregations, some of which are just barely hanging on.

"The decisions are not easy and the needs are great," Hunt said.

The inability of dioceses to support a national church operation is not necessarily a reflection of only economic hard times, or of protests against national policies, Hunt said. "Some bishops and dioceses are encouraging a shift in polity" to protest issues of ordination or sexuality, he warned. "Ultimately, the price to be paid for that loose attitude is that congregations will begin saying the same thing to dioceses."

Hunt also noted that the "dis-ease" many bishops and dioceses are sensing with the proposed budget cuts "will continue until we have a full airing of views at the General Convention hearings--which will be much more vigorous than in years past." Those voices "are important and must be heard," he said.

Hunt added that the proposals are the result of "a full and careful analysis of what a national church can do. Much of what we have cut at the national level is a reflection that we were trying to do too many things. Whether we make the best choices remains to be seen."

Not everyone is happy

The new funding plan and restructuring proposals may respond to a crunch at the diocesan level, but program leaders and their constituencies are not universally supportive of the proposals.

Among the proposed cuts, which include staff and program dollars to organizations outside the national church offices, are phasing out of support for foreign missionaries as well as curtailment of domestic programs addressing poverty, minority advocacy, work with urban and rural poor, AIDS ministries and other community activities.

Before Executive Council had adjourned from its meeting in Norfolk in January, the first salvo of protest was fired across the continent from the National Episcopal AIDS coalition meeting in San Francisco after they learned the AIDS advocacy office would be closed as part of the restructuring and budget tightening.

Other groups, including the Episcopal Urban Caucus, the Episcopal Council of Indian Ministries and the Appalachian People's Service Organization, sent out frantic letters of concern and protest as their financial support was slashed.

Diane Porter, senior executive for program at the national church offices in New York, said that "there are some rough times ahead" for a number of traditionally well-supported programs. Defending the cuts, she has argued that restructuring and cutting dollars and staff "is the only way we can break things open and convince people that they must be in better partnership with each other. Change is always difficult," Porter added.

--Michael Barwell is director of communications for the Diocese of Southern Ohio.

94122

General Convention will face 'the limits of ambiguity' on the ordination of women

by Jan Nunley

Just because the Church of England has now ordained hundreds of women to the priesthood doesn't mean the subject is closed in the worldwide Anglican Communion--or in the Episcopal Church, for that matter. Far from

it, in fact. The controversy that started more than 20 years ago is certain to flare up again at this year's 71st General Convention in Indianapolis, as both traditionalists opposing and advocates of ordained women's ministries seek a once-and-for-all ruling on the matter.

Over the past year, the Episcopal Women's Caucus (EWC) has been building a case against the so-called "conscience clause"--actually a statement adopted only by the House of Bishops in 1977--which allows for "conscientious objection" to women priests and bishops by Episcopalians. The caucus has been gathering the stories of women who say they have been locked out of access to ordination and other significant positions by the invocation of the conscience clause in their dioceses or parishes.

EWC, along with the Executive Council's Committee on the Status of Women, plans to push for the conscience provision to be rescinded during this Triennium. "We need to look to the Canadian model," said EWC president Sally Bucklee, referring to the Anglican Church of Canada's decision to revoke a similar conscience clause 11 years after it was passed in 1975.

Bucklee said she's been in dialogue with officials of the traditionalist Episcopal Synod of America (ESA), whose bishops plan to submit a "Call for a Clear Stand" resolution which, if approved, would make acceptance of ordained women a requirement of canon law--in effect, forcing General Convention to accept or reject the traditionalists' position.

Time to fish-or-cut-bait?

The call to "fish-or-cut-bait" on women's ordination in the American church comes at a time of increasing acceptance for ordained women worldwide. Currently, more than half the provinces of the Anglican Communion have approved the ordination of women priests, including the Church of England. There are now five women bishops--Diocesan Bishops Penelope Jamieson of Dunedin (New Zealand) and Mary Adelia McLeod of Vermont, and Suffragan Bishops Barbara Harris of Massachusetts, Jane Holmes Dixon of Washington, and Victoria Matthews of Toronto (Canada). Of the eight American dioceses which have not yet ordained women, three are willing to do so and the remaining five, including the ESA dioceses, will ordain women as deacons. Defections by opponents of women's ordination to other Christian churches, such as the Roman Catholic Church, seem to be leveling off. So why push the issue now?

Traditionalists claim they are being persecuted--and they are angry. "Over the years, while we have been told that the legislation concerning women's ordination is permissive, we have found a number of instances being reported to us of people being denied ordination or denied access to the

process, because of their traditional position on the issue," explained the Rev. Samuel Edwards, executive director of the ESA. "We thought it was time to clarify that.

For some women in those dioceses whose bishops invoke the "conscience clause," not being able to exercise ordained ministry--or to experience the ordained ministry of other women--is a painful omission in their lives. In April 1993, during the consent process for Bishop-elect Jack Iker in the Diocese of Fort Worth, lay leader and writer/columnist Katie Sherrod addressed a strong condemnation to church leaders of what she termed "hypocrisy, cowardice and mendacity" in the continuing use of the "conscience clause." "Presiding Bishop Browning's passion for inclusion has created in Fort Worth an Episcopalian South Africa, a fiefdom for traditionalists where a terrible apartheid is practiced--not along lines of color, but along lines of belief," wrote Sherrod. "From where I stand, folks, this looks not so much like inclusion as it does a sell-out."

There are tensions even for those women priests who have moved to dioceses which ordain and license women. The Rev. Lauren Gough, rector of St. John's/Broad Creek in Port Washington, Maryland, is a Fort Worth native who celebrated the Eucharist there in a controversial service spearheaded by women in the diocese who don't agree with the ban. "I can't really do any ministry within my own family, such as baptizing my great-nieces and nephews. and my own family cannot hear me preach or see me celebrate," she said.

'Ontologically impossible'

And for the church's women bishops, the "conscience clause" puts them in a House of Bishops that is not unanimously convinced they even belong there. "Obviously I'm not recognized as a bishop by the bishops who say that women cannot be ordained. I'm not valid for them, I'm 'ontologically impossible'--that's the language that's used," said the Bishop Jane Holmes Dixon of Washington. "Yet I have polite conversations with some of the bishops who don't recognize me. One evening Mary Adelia [McLeod, bishop of Vermont] and I had a very interesting conversation with a number of the ESA bishops. I think most of the people in that room were dumbfounded. You live with the ambiguity."

The opposition to ordaining women in the Episcopal Church began before the 1976 revision of canon law which opened the door, but stepped up its efforts as soon as the last vote for ordination was cast. Immediately following the revision to Canon III.9.1, traditionalists broke into two groups--one which left the church and organized into small splinter denominations

sometimes known as the "continuing churches," and the other which coalesced as the Evangelical and Catholic Mission, later to become the ESA.

Then-Presidenting Bishop John Allin offered to resign, declaring to the House of Bishops in 1977 that he couldn't support the ordination of women. Moved by his offer, the bishops--who had previously tabled a similar resolution--issued a "Statement of Conscience":

...we affirm that no bishop, priest, deacon or lay person should be coerced or penalized in any manner, nor suffer any canonical disability as a result of his or her conscientious objection to or support of the 65th General Convention's action with regard to the ordination of women to the priesthood or episcopate.

The "Statement of Conscience"--mislabeled the "conscience clause" as a kind of shorthand--paved the way for continued resistance to ordained women by traditionalist bishops, clergy and laity who didn't want to leave the Episcopal Church, whether out of loyalty or concern for their livelihood. (The House of Bishops voted to ask that pensions, insurance and health benefits for dissenting clergy who remained in the church be continued "as far as possible and appropriate.") At the 1988 General Convention, traditionalist congregations won the right to have "episcopal visitors" to baptize, confirm and celebrate the Eucharist in case their bishop was female. But most in the church expected that to be a long way off.

A church within a church

The election of the Rev. Barbara Harris as suffragan bishop of Massachusetts in September of 1988 took many traditionalists by surprise. "The final crisis of the Episcopal Church is upon us," declared the Evangelical and Catholic Mission, as it called for a "synod" in Fort Worth, Texas, in June 1989--just four months after Harris' consecration--to consider the traditionalists' next move. Rumors of possible schism were in the air at the huge Southern Baptist church where the meeting took place, but in the end the delegates only voted to become the ESA--a "church within the church," and to provide its own "episcopal visitors" service to traditionalist parishes in dioceses which ordained women, with the diocesan bishop's consent.

Later that year, at the House of Bishops meeting in Philadelphia where Harris was seated for the first time, a gesture of reconciliation towards the ESA was made as the bishops acknowledged opposition to women's ordination as "a recognized theological position." ESA President and Fort Worth Bishop Clarence Pope called the statement "a monumental admission and a

prescription to end the siege mentality of the past 13 years... Without question the formation of the Episcopal Synod of America has had its effect."

Nevertheless, the synod continued to push for concessions. In April 1990, the ESA asked Presiding Bishop Edmond Browning to establish "Province 10"--a non-geographic province for traditionalist parishes and dioceses. Its structure, as conceived by Bishop William Wantland of the Diocese of Eau Claire, would be loosely based on that of the Navajoland Area Mission--a Native American diocese whose borders take in parts of the Dioceses of Arizona, Utah, and New Mexico. But Browning declared the request incompatible with the findings of the Eames Commission report on women and the episcopate, convened by the Archbishop of Canterbury.

At the 1991 70th General Convention in Phoenix, clashes over racism and the ordination of self-affirmed lesbians and gay men overshadowed virtually all other topics, including the holdouts against women's ordination. Yet the debates energized the ESA and other traditionalist groups to renewed opposition. "There are two religions in the Episcopal Church," declared the ESA. "One accepts the Gospel, the other the ways of the world." The group voted to establish a "Missionary Diocese of the Americas" to "spread the Gospel...where the present Episcopal leadership continues to suppress and persecute biblical Christianity."

That phrasing, and the ESA's "Action Plan," netted a strongly worded rejection from the presiding bishop and his Council of Advice. ESA bishops countered that their actions had been "misjudged" and that there was no intention for the MDA to become a separate church, merely a way for departing American traditionalists to stay within the Anglican Communion. In less than a year, the MDA had seceded to become the new Episcopal Missionary Church, with its own bishops.

Consent for newly elected bishops in doubt

Meanwhile, as approvals for the ordination of women priests and consecrations of women as bishops reached a kind of critical mass worldwide, traditionalists ran into a snag at home. In October 1993, the diocese of Fort Worth elected an ESA leader, the Rev. Jack Iker of Florida, as bishop coadjutor to succeed Bishop Clarence Pope, the ESA president. But a group of Fort Worth's own, the Council of the Laity, lobbied bishops and standing committees across the country to withhold consent to Iker's consecration--just as ECM leaders had opposed consent for Bishop Barbara Harris just five years before.

But the home-grown protests failed, and Iker was consecrated amid objections and protests from supporters of women's ordination in April 1993.

Similar opposition to the election of the Rev. Keith Ackerman as the new bishop of Quincy dissolved as Ackerman acknowledged that he accepts ordained women as valid members of the priesthood, but would not himself ordain women without the approval of the diocesan standing committee.

The biggest blow to traditionalists came when the Church of England followed its daughter churches in approving the ordination of women. The first 32 women were ordained in March. That same month, one of the original ESA leaders, Bishop David Ball of Albany, announced his change of heart on ordaining women. And the new bishop of Fond du Lac, the Rt. Rev. Russ Jacobis, has announced that if a qualified woman candidate emerges in his diocese, he will ordain her.

What happens next?

What happens on the "Call to a Clear Stand" resolution, or any similar move to end the "conscience clause," will determine the ESA's next move. They will meet immediately after the General Convention to consider a response. "Should the General Convention defeat this resolution, we understand that all persecution of traditionalists will cease... Should this resolution be tabled or changed in substance, and the question thereby avoided, the ESA could only understand such actions as a clear move to exclude its members from the Episcopal Church," said the explanation for the resolution.

And ESA has already approved "A Provision for the Shelter of Traditionalists," which it says will not take effect "unless and until Synod leaders decide that it is necessary" immediately following General Convention. This resolution resurrects "Province 10," the idea rejected by the Presiding Bishop in 1990, in effect making the ESA another province of the Episcopal Church.

"There would be a way of reconciling--if the General Convention proved itself willing to innovate structurally as they've innovated doctrinally--to provide for transfer of parishes between jurisdictions on mutually acceptable terms," said ESA's Edwards. "We seem to be wedded to this very medieval notion of episcopal territoriality, and if we could go beyond that, it might be possible that everyone would end up being satisfied. It really goes back to a pre-Constantinian notion, where the bishop is seen less as the ruler of a territory than the leader of a family."

And if not?

Edwards said traditionalists could leave for the Roman Catholic Church, one of the breakaway "continuing Anglican churches," or "stay and bear witness"--the option he considers likely for most traditionalists.

But ESA leaders clearly want some kind of decision--not another three

years of study. "I think a move to study this resolution for three years would be as bad as simply voting it through," said Edwards. "In a way, certainty that goes against you is better than no certainty at all. If there's no agreement on the fundamental constitution of the ordained ministry, it's real difficult to call that institution a church in the classical sense of the word. There's only so much ambiguity that any institution can stand. An uncertain trumpet doesn't call anybody, and that's basically what we've had."

--Jan Nunley is a freelance writer for Episcopal Church publications who also serves as newscaster for the National Public Radio program, "Living on Earth."

94123

Once more, with feeling: Will racism get our attention?

by Sarah Bartenstein

During the opening roll call in the House of Bishops at the 70th General Convention in Phoenix, several bishops responded, "Present under protest," reflecting their belief that the Episcopal Church's triennial convention should not have gone to Arizona, then the only state in the nation without an official holiday to honor slain civil rights leader Martin Luther King Jr.

But if many doubted the commitment of the Episcopal Church to fighting racism before that event in July 1991, convention planners and participants went out of their way to prove otherwise.

Bishops and deputies, delegates to the triennial meeting of the Episcopal Church Women and visitors bared their souls in a survey on racial attitudes, and heard the results of that survey before they left Phoenix. Convention added a civil rights martyr--a white seminarian from New Hampshire--to the liturgical calendar. Much of the worship was influenced by Native American traditions. The African American hymnal, *Lift Every Voice and Sing II*, was introduced. The Episcopal Church Legacy Fund was established to provide scholarships for minority students. And the General

Convention called dioceses and church bodies to conduct their own racial audits, set up racism commissions and initiate other anti-racism work.

On July 20, 1988, the final edition of the *Convention Daily* carried a story on page one with the headline, "What next? is question on racism." On page two, another headline read, "Long way to go, Native Americans say."

Three years later, have convention's actions made a difference? Has the Episcopal Church progressed? And will racism continue to be addressed as the church convenes in Indianapolis?

Helping dioceses lay the groundwork

Since the last General Convention, the church has been "activating work at the diocesan level--and it's crucial work," said the Rev. Henry Atkins of New Jersey, a member of the national Commission on Racism and one of its founding co-chairs.

For convention-watchers wondering "What next?" in 1991, the answer in many dioceses was the formation of a commission on racism--or the strengthening of a dormant one. Atkins is encouraged by the number of dioceses that have such groups (70 or so) and said that diocesan racism audits constitute "a positive beginning." He recalled that when the national Commission on Racism was formed some six years ago, "there were no more than 12 functioning diocesan commissions on racism.

"I believe that the issue of racism within the Episcopal Church must be addressed at the local level, in churches and dioceses," Atkins asserted. He added, "Some dioceses have done very impressive work...Massachusetts, Minnesota, Michigan, Oklahoma and Virginia come to mind." Atkins worked as a consultant with the Diocese of Virginia several years ago and has followed their activities.

Atkins said that he believes promising things can happen in a diocese that lays the groundwork. "I was very, very much impressed that the diocesan investment trust [the Diocese of Virginia's Diocesan Missionary Society] lent money to two black churches for building expansion," Atkins said. And when there were vacancies on the standing committee in Virginia earlier this year, Atkins was pleased to see four black men and two black women among the lay nominees.

The Hon. Byron Rushing is a state representative from Massachusetts who has been involved in anti-racism work in the Episcopal Church; he's also a member of the Council of Advice for Pamela Chinnis, president of the House of Deputies. To Atkins' list of dioceses making headway, Rushing added the Diocese of Delaware, which he praised for doing "innovative stuff."

That diocese set up an experimental multi-racial congregation--called

"the pilot congregation"--which met in a neutral location each week for eight weeks. The members of the experimental congregation worshiped together using different kinds of readings and music, and intentionally reflected on racism within the context of the Eucharist. The follow-up to their experiment has included a thorough report to Bishop Cabell Tennis and diocesan council--including a discussion of the insights they gained about dealing with racism--and an offer to assist others in setting up similar experiments.

Audits have been another way for dioceses to begin anti-racism work. Diane Porter, senior executive for program at the Episcopal Church Center who coordinated the 1991 racial audit at convention, says there's no systematic reporting procedure in place, but she's aware of "35 or so dioceses" in the process of conducting an audit. Porter stressed that it's crucial to follow through on the results of such surveys, "or you may as well not bother."

The convention also established the Episcopal Church Legacy Fund in 1991 to provide scholarships for students at Episcopal institutions that have traditionally served minorities. Contributions have come from individuals, parishes and dioceses, but not from the budget, according to Porter. She reported that \$76,152.87 has been awarded to each of six institutions as of December 31, 1993, including three black colleges: St. Augustine's in North Carolina, St. Paul's in Virginia and Vorhees in South Carolina; one college which serves Hispanic students, St. Augustine's in Chicago; the Episcopal Council on Indian Ministries and the Episcopal Asian American Commission.

"Every day there's reason to hope," said Porter. Anti-racism work "goes in fits and starts, but it keeps going."

'A long way to go'

Not everyone agrees that the church has made strides in the area of racism. The Rev. Fran Toy of the Church Divinity School of the Pacific (CDSP) said simply, "The work continues."

While she sees some encouraging signs--such as the election of more minorities to the Executive Council--she declared, "It's very frustrating as a person of color to have to do the same things over and over and over again. It doesn't matter whether I'm at CDSP, in the diocese or in the province. [Anti-racism work] has to be done at a personal level."

Ginny Doctor of Alaska, who chairs the Episcopal Council on Indian Ministries (ECIM), said, "There hasn't been a real aggressive effort." She's concerned that people are not really dealing with the issue when "they take something ugly like racism and try to call it something else, like multiculturalism."

Doctor is particularly disturbed by proposed cuts in the national budget

which will affect ECIM and other groups involved with ministry among minorities. "It's going to throw us back 20 years. All the progress that has been made will go down the drain." She hasn't given up hope, however. "We [Native Americans] have survived as a people for 500 years. It's not going to kill us." She added that those involved with ECIM "want to come together before General Convention to strategize about what to do next."

Owanah Anderson, staff officer for Indian Ministry at the Episcopal Church Center, explained the reason for ECIM's anger over proposed budget cuts: "For hundreds of years, we had been ministered *to*, 'our poor little red brothers.' We had moved into a partnership relationship. ECIM members believe that partnership is threatened by the Executive Council's plans."

The Rev. Richard Aguilar of San Antonio, co-chair of the Commission on Racism, responded to the criticism of the budget proposals: "I believe they [Executive Council] have done the best they can with what they have. Obviously, these decisions will affect the Commission on Racism, and the configuration of the ethnic desks. I am saddened by [the cuts] but it goes back to the broader questions," namely, "We have not clearly defined a vision--how we see ourselves as a church. The result is we have to deal with the reality of less money."

Porter disagreed that the plan to reduce the national staff and budget disproportionately hurts minorities. "What it has done is preserved the desks and the budgets for those desks. What it does away with is the commissions as we have known them to be. But those commissions developed at a time when the presiding bishop and the president of the House of Deputies were not as sensitive to these issues as the current leadership. They [minority commissions] had to be the voice of voiceless persons," she said.

"Past conventions have begun major new initiatives in the areas of the environment, economic justice and racism, and never put a single staff person to them," Porter added. "I would rather have one person addressing those issues than send how ever many people to two more meetings a year, or throw \$100,000 at something and think you have solved the problem."

Attention to leadership

No one thinks that the problem of racism is solved. Aguilar identified as a crucial issue, "How we raise up our leaders. What does leadership look like?" He wondered whether the church was modeling a multi-racial church.

Atkins raised a related concern. "A crying area [requiring more attention] is clergy deployment. The Episcopal Church is one of the last institutions that can track people in terms of careers. When a black person goes to seminary, it's assumed that person will be sent to a black church; a

Chinese person will go to a Chinese church, and so on. If a black person goes to medical school and is told the only place to go is a black hospital, you'd have a problem." Atkins charged that the problem is "beginning to affect who goes to seminary. There's a real lack of employment opportunity in the Episcopal Church" for racial minorities.

One dimension of the problem of racism in this country is that for many people, the definition is too narrow. Asian American Fran Toy said, "It depends on a person's background, [but] the consciousness still is that when we speak of racism, we are talking about black and white."

Anderson concurred: "We [Native Americans] are not the first people of color people think of when they think about racism. We just aren't there. We're not visible. We're not present. We're an afterthought."

But Toy and Anderson both still sees signs of hope. "I think there's been progress," said Anderson, pointing to the election of an Indian as bishop of South Dakota and the huge turnout at the 1992 service at Washington National Cathedral commemorating 500 years of Native American survival.

"It's not fair to say that nothing has happened," Toy cautioned. She pointed out, "At CDSP we did a full day on sensitivity to racial diversity and culture." When riots broke out in Los Angeles exactly one week later, "it wasn't just something that was happening 400 miles away. It really gave people the opportunity to experience the agony of racism at a deeper level."

"We *have* moved. We *can't* say nothing has been done. We still have a great deal to do," Atkins concluded.

Will racism have a high profile at the convention?

Though the 71st General Convention does not have the King holiday catalyst to stimulate examination of racism, the House of Bishops recently issued pastoral letter, "The Sin of Racism," will no doubt keep the issue alive. That letter identifies racism as much more than personal prejudice--it's a structural, institutional problem. If the church does not deal with racism with that awareness, change won't happen, said Rushing.

He argued for being intentionally anti-racist in everything we do as a church. "If we're honest about being a racist institution, anything we do, if we don't talk about it first, is going to be harmful to people of color. Budget planners need to be intentionally anti-racist." He asked, "When you start downsizing, what effect do you have on people of color? Assume if you're not being intentional, you're perpetuating racism."

Aguilar echoed Rushing, insisting that institutional racism is "more insidious. We need to address the issue structurally and that requires more commitment and more strategy."

Will racism be high profile at this convention?

"Whether racism is going to be able to compete with sex and money is a difficult one to call," said Rushing. "If enough deputies have had experience in their own dioceses with anti-racism work, then it will move forward in the agenda of General Convention."

Rushing noted that the last General Convention called for a nine-year program "to force the church to deal with anti-racism. That's why the report-back [from the Racism Commission] is so important." Rushing said that making this a long-term process rather than a one-shot program will say to dioceses who have yet to get engaged, "OK, you can still get started. Just because you haven't done anything for the past three years, you're not off the hook."

Aguilar agreed, contending that fighting racism must be a process, "not a short-term program. The tendency in the church and in society is 'fix-it' kinds of projects...This issue is so complex, 'programs' will be short-lived."

Noting that sexism is going to be raised as a major issue at this convention, Rushing cautioned: "We have to be conscious of the fact that people will try to trivialize these issues. Conservatives will say, 'This is what's wrong with the Episcopal Church. Every three years they deal with another "ism." ' We need to be prepared to explain to people how they [racism and sexism] are related. The Gospel calls us to shatter *all* 'isms.'"

Fran Toy agreed. "You really can't separate 'isms,'" she said. "They're all intertwined." Although she doesn't believe that racism was effectively addressed at the last General Convention, she hoped that the focus on sexism, and the increasing numbers of women in the House of Deputies, will mean that all 'isms' get attention this time.

Rushing and others noted that the presiding bishop's commitment to this work will go a long way in keeping it alive. "The presiding bishop has been very supportive," he said. Both Rushing and Aguilar were impressed by the attention Browning gave to racism at a meeting last year of the heads of interim bodies. "He took extra time with it," said Aguilar. "I was very impressed, pleased and grateful."

Three years ago, a potentially divisive situation over the symbolism of the Martin Luther King holiday in Arizona was transformed into an important beginning for the Episcopal Church. There is a long way to go, indeed. Anti-racism work at the diocesan level, the commitment of the presiding bishop and the pastoral letter all promise to keep the issue on the table, if not on the front page.

"So often there is a tendency to assume that what we do makes no difference," said Atkins. "I disagree. We have begun to take some actions we

need to take. "This is not say the Kingdom of God has come...but things have happened that would not otherwise have happened. We need to celebrate that and to hold that up."

--Sarah Bartenstein is director of communication in the Diocese of Virginia.

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Part I

General Convention will respond to shock waves sent by cases of sexual misconduct

by David Skidmore

There are many fault lines coursing through American society--AIDS, abortion, health care, homelessness, political corruption, racism, violence against children--but none that seems to stir or rend our psyches as much as sexual misconduct.

Sexual misconduct is now commanding the public's attention and generating calls for action, whether in the home, the workplace, the schools, the Congress, or the sports and entertainment industries. Few institutions are immune, least among them the church.

The Episcopal Church has been jolted by the shock waves of sexual abuse, the first tremor occurring in September 1991 when a female parishioner filed a \$1.2 million sexual exploitation lawsuit against the Diocese of Colorado and then Bishop William Frey. The woman, Mary E. Tenantry, alleged that she had been coerced into a sexual relationship with her rector who was counseling her at the time. After a Denver district court found in favor of Tenantry, the diocese appealed to the Colorado Supreme Court which last

November affirmed two of the three claims.

A year later the Episcopal Church was again in the news, when the vice-president of the church's House of Deputies admitted having sexual relations with several young male adults and a teenage boy of his parish for a number of years. The Rev. Wallace Frey, 55, married and rector of a Central New York parish, resigned his post and the ordained ministry after being confronted with the allegations.

Since then three other cases have rocked the church. In May 1993 Bishop Steven Plummer of Navajoland and the third Native American bishop consecrated in the church, went on a year's leave of absence following a deacon's disclosure that Plummer had sexual relations with a male minor for a two-year period ending in 1987. Plummer, who was consecrated bishop in 1990, was recently reinstated as Navajoland's bishop by Presiding Bishop Edmond Browning after Browning determined that Plummer had made satisfactory progress in therapy and following consultations with Navajoland representatives.

A month after the Plummer case broke, Suffragan Bishop-elect Antoine Campbell of the Diocese of Virginia was accused of engaging in adultery, a charge he was later acquitted of by an ecclesiastical court in his home diocese of South Carolina. When a subsequent charge was filed by a different woman, Virginia's standing committee persuaded Campbell to withdraw from the consent process.

The most recent case unfolded in February when the dean of Nashotah House seminary in southern Wisconsin disclosed allegations of sexual misconduct involving four former seminarians and a visiting priest. The charges were made by the son of a former Nashotah House graduate who alleged that between 1987 and 1990 he and other male minors were enticed into sexual relations, in some cases with alcohol, drugs and pornography, by the five men, four of whom are now priests in other dioceses. As of June two individuals had been formally charged: the Rev. Eugene Maxey of Chesire, England, and Charles R. McCray, a Long Beach, California, school teacher.

Zero Tolerance

This wake-up call has prompted church leaders and institutions to pledge zero tolerance toward instances of sexual misconduct, and to push for programs to prevent its recurrence. A joint statement by Browning and House of Deputies President Pamela Chinnis following the misconduct disclosure of Wallace Frey settled any doubts on the church's commitment: "Sexual abuse and the betrayal of pastoral trust cannot be tolerated with the clergy or among the lay leaders of the church," they said.

In addition, the chief liability insurer for dioceses and parishes, the Church Insurance Company (CIC), has been deeply involved in developing new standards regarding sexual misconduct. As the number of sexual misconduct claims soared from a handful in the early 1980s to 39 by 1992, and as awards and settlements topped \$6 million, CIC capped its coverage and imposed a strict set of guidelines for personnel management and pastoral counseling, including requiring background investigations on all staff and volunteers, and limiting counseling by clergy and lay pastoral caregivers to six sessions after which they must refer their clients to a professional counselor.

Somewhat overshadowed by the Church Insurance Company's initiatives was the work of a group that laid much of the groundwork for the CIC's tougher policies. The Committee on Sexual Exploitation, established by the 1991 General Convention, spent the past three years developing a preventive education curriculum on sexual abuse, exploitation and harassment, and a suggested code of conduct for pastoral relationships. Their work--educational materials to supplement the CIC's guidelines and a manual published in June--shares much of the CIC approach in defining terms and proposing prevention strategies. But it differs on two important scores: its prescriptions are only recommendations--dioceses suffer no formal repercussions for not adopting them (to ignore CIC guidelines could mean loss of coverage)--and its interest lies less in protecting the institution and more in the wellness of the parties involved.

This more proactive approach emerges in the committee's recommendations to General Convention for the creation of a toll-free 800 number to serve as a resource referral line for sexual misconduct victims, and for the committee to continue its education and policy development work through the next triennium. Its tasks would include arranging training for the 800-number response team, and assisting the presiding bishop's Office of Pastoral Development in educating ordained and lay leaders on the importance of addressing issues of sexual misconduct.

As the Rev. Canon Margo Maris, the committee's co-chair and canon to the ordinary for the Diocese of Minnesota, explained it, the committee's proposals are "a way of making the church safer so we can be more healthy people." CIC, on the other hand, has a more narrow focus, she said, one aimed at limiting the liability exposure of dioceses and parishes. "We put it together from the victim's point of view, and they did it from the institutions' point of view. Two different perspectives."

Although CIC has had higher visibility with its new rules for liability coverage, it is not the leader in pushing for changes on how the church handles sexual misconduct, Maris contended. In 1988, four years before CIC

got involved, an ad hoc committee was formed by Bishop Harold Hopkins, who had been appointed that year as the church's officer of pastoral development.

Maris, who was part of that group, said it was their work that led to the 1991 General Convention resolution declaring sexual abuse and harassment to be "abuses of trust, a violation of the baptismal covenant, contrary to Christian character and therefore wrong." And it was at an early meeting of that group that the Rev. David Rider, now general manager for the CIC's Medical Trust and a key architect of its sexual misconduct liability guidelines, learned about the clinical aspects of sexual misconduct and the preventive procedures that are at the core of the insurance company's new policy.

Different motives

Bringing Rider into their circle helped with later collaboration between the sexual exploitation committee and members of a task force drafting the CIC's guidelines, Maris said. Different motives--the insurance company's chief concern is protecting assets while the church's is protecting souls, she noted--hasn't meant separate tracks, just different destinations, the committee's being the closest to the frontier.

"I think we will get what we want and they'll get what they want," Maris said. "They're asking for a change of behavior and we're asking for a change of heart."

Hopkins, who has remained as pastoral development officer for the national church, noted that both CIC and the sexual exploitation committee have emphasized prevention in their work. But like Maris, he sees a fundamental difference in their goals. "The thing a lot of people are missing is that the Church Insurance Company is not laying ethical and moral guidelines on the church," said Hopkins. "What it is doing is saying if you want insurance coverage this is what you must do."

In contrast, the committee is viewing sexual misconduct systemically so that the full impact on the victims' families, the congregation and the diocese is more easily grasped. Health and wellness are the primary concerns, Hopkins said.

That will be an area getting more of the committee's attention if the convention extends its life through the next triennium. One possibility, said Maris, is encouraging dioceses to form supervision groups for clergy which would help rectors and vicars spot unhealthy dynamics building in their congregations. "You want to get them on your side. By that I mean toward and health and non-exploitative behavior," Maris reported.

It appears that the committee's work on guidelines is receiving strong

favorable reaction throughout the church. Reactions from the church's bishops and chancellors, and the National Network of Episcopal Clergy Associations to the manual and curriculum have been 90 percent positive, Maris said.

Process of consensus-building

The favorable response reflects the committee's decision to couch the proposals in advisory language and avoid attempting a rewrite of church canons, observes the Rev. Chilton Knudsen, pastoral care officer for the Diocese of Chicago and a national consultant on issue of sexual misconduct. The idea was to first build awareness, and hopefully agreement, among the grassroots, she said, before attempting implementation through the canons.

"This is a process of consensus-building, one that is slow and gentle and couched in sensitive, field-test language," Knudsen said, one which 10 years from now should bring all parties to one mind on preventing and responding to sexual misconduct. "It would be inconsistent the way we do business in the church right now to impose from the top down a hard and fast policy without the process of consensus," she added.

The fallout from a top-down approach is evident in the initial reaction of clergy to CIC's conditions for liability coverage. "There's a feeling among clergy that they are being unjustly accused," noted Bishop Hopkins. They see themselves as being unfairly singled out when in fact few clergy are offenders or prone to misconduct.

"Many feel particularly vulnerable. They may not understand the context out of which this has risen," Hopkins said. "So there is a backlash."

However, in her work, Knudsen is finding that many clergy are supportive of the new guidelines, particularly those called to a parish which has experienced incidents of sexual abuse or exploitation. Because of the pent-up anger among parishioners, "they get crucified for the behavior of a predecessor," she said. They can then appreciate the need for stronger preventive measures. As for lay people, they are uniformly endorsing the insurance guidelines, and in fact, she said, are astounded when they learn the church has lagged behind other non-profit institutions on this issue, notably the Girls Scouts and Boy Scouts.

Tough attitude is necessary compromise

The watchdog mentality on this issue may run against the church's customary attitude of trust, but it is a necessary compromise given the decades of laxity and accommodation towards misconduct, believes Hopkins. "I think we've been sloppy in the church. Obviously, we've been sloppy because we've gotten some bad apples."

Hopkins conceded that there is the danger of typecasting clergy as potential predators. "That's a very small number of clergy who are offenders. The trouble is they often have more than one victim and they are repetitive."

The more typical situation is where a clergy person is undergoing tension in their marriage or ministry which leads to poor judgements in pastoral relationships. "That's the kind of situation where you can help clergy take care of themselves," and help congregations tend to both their health and that of the clergy, Hopkins said.

That is the committee's emphasis, one that fortunately many dioceses have already adopted, Hopkins pointed out. The initial resentment toward the insurance mandates and the committee's proposed conduct code will fade, he predicted, as the initiatives reduce the rate of misconduct. "I think we'll see down the road fewer cases. People will think 10 times before they do anything."

As it stands now though, the popular perception is that sexual misconduct is escalating. But this is a misreading, according to Knudsen and Maris. In the 10 year span from 1982 to 1992, the CIC did see sexual misconduct claims surge from two to 39 but the fact is that most of the incidents inspiring those claims pre-dated the allegations by anywhere from a few years to a decade or more, they noted. They're emerging now because victims feel more confident that their complaints will be acknowledged, and that the church will take a firmer stand toward offenders.

"The number of new cases, which doesn't mean new emergence of cases but new offenses, this is declining," said Knudsen. Three factors are at play, she said. One is the publicity showered on sexual misconduct which has encouraged people to come forward with their histories. The others are a more supportive attitude by church leaders towards victims rights, and education initiatives that stress prevention strategies.

Another change, Knudsen said, is that more reports of sexual harassment are popping up which she interprets as a sign the church is becoming healthier since the alarm threshold for pathological behavior has been lowered.

"In other words, the healthier the system is, the clearer it is about acceptable limits, and therefore we are seeing more cases where there is a sexual harassing element."

From stonewalling to intervention

For Maris the church's turnabout from stonewalling and whitewashing misconduct to acknowledging its seriousness and trying to prevent it was largely propelled by the influx of women into the clergy. As more women

were ordained, she said 'they pointed out there would be consequences to this and that the church should be a safer place for people to have a relationship with God.'

In the past clergy were able to take advantage of their authority and control people under their care without fear of consequences. Mairs pointed out, "This time there are consequences," she said.

Without the pressure from women both lay and ordained, reforms would have come more slowly if at all, Mairs contended. Progress has been more revolutionary than evolutionary. "Someone had to stand up and say, 'No more.'"

The groundwork for this movement was started in 1991 when the Diocese of Minnesota started a clergy health and wellness program. Five years later when she handled her first misconduct allegation in the diocese—a case involving a retired bishop as offender—there was a plan in place to address it. A key part of their philosophy and success has been this linkage between conduct and spiritual wellness. Defining sexual misconduct purely in terms of ecclesiastical authority and discipline misses the boat, she said.

"It's a bigger issue. It's a societal issue about accountability and consequences." And, Mairs added, it's also about "the consequences of our faith—the boundaries between our leaders and members."

—David Skidmore is director of communications for the Diocese of Chicago.

4/2/15

Part II

Convention to consider complex new canons to simplify response to sexual misconduct

by David Skidmore

Efforts in the Episcopal Church to prevent sexual misconduct have focused mainly in the mandates imposed by the church's liability carrier, the Church Insurance Company. Limits in pastoral counseling, training requirements in the nature and prevention of sexual misconduct and background checks on employees have many clergy bristling but others

including most laity, applauding.

With General Convention approaching, the church's attention is turning toward a proposed major overhaul of the Title IV canons dealing with clergy discipline. By direction of the last General Convention, the Standing Commission on Constitutions and Canons (SCCC) has spent the past three years revamping the language and provisions of the title's 18 canons to make them clearer, more uniform, and more balanced in the presentment and prosecution of charges and in the protection of due process rights of all parties.

A litany of changes

The major changes include provisions for expanding or reducing the blanket five-year statute of limitations, depending on whether the offense is a crime or immorality or involves a minor; allowing bishops to temporarily inhibit clergy in their duties while a charge is being investigated; the appointment of an ombudsman as counsel for the victim, and a church advocate to serve as prosecutor, in lieu of the bishop or diocesan chancellor; opening up the presentment process to allow adult victims, victims' spouses, parents of minors, vestries, and five lay communicants or five clergy to file charges; and allowing victims to have input to sentencing of offenders. The statute change reduces the time for filing charges in a case not involving a crime or immorality to two years and expands the five year limit on cases involving crimes or immorality to ten years in special circumstances, namely where the victim does not discover the offense or realize their injury until after the offense has occurred. Where the victim is a minor, charges can be filed five years after the offense or until the victim turns 23.

Other changes include provisions for protecting the accused from self-incrimination, evidence acquired through coercion, and from double jeopardy; and the addition of a third option for sentencing—"admonition"—to the current choices of suspension or deposition.

The overriding motive for the changes, said Samuel Allen, chancellor of the Diocese of Southern Ohio and chair of SCCC subcommittee that drafted the revisions, was to create a standard framework throughout the church. In their current form, the canons leave presentment procedures up to the individual dioceses, resulting in a welter of rules, from overly simple to overly complex.

"Generally speaking, the implementation of the current Title IV is a mystery," said Allen. "We set out as best we could to demystify it." The SCCC's chair, Bishop Walter Dennis of the Diocese of New York, writing in the current issue of the *Sewanee Theological Journal*, noted how the

revisions "will level the playing field among those dioceses that have no procedures and those whose procedures are vindictive."

A chief aspect of that leveling are changes to improve due process rights for clergy. They include removing the bishop from prosecuting a case by providing for the appointment of a church advocate, a person trained in law but not a chancellor or assistant chancellor, to that role; and allowing the accused to present mitigating evidence on his or her own behalf before a judgment is rendered.

The changes on the whole are reasonable and appropriate, said Bishop Harold Hopkins, who in his role as pastoral development officer for the church steps in when allegations of misconduct surface. The due process additions "make it clearer that a clergy person is innocent until proven guilty, and put some strictures on precipitous action on the part of a diocese, action that might make a clergy person look guilty before evidence is brought forward and reviewed."

New standards of evidence

Another improvement deals with the type of evidence required for an ecclesiastical court in reaching a conviction. Instead of "beyond a reasonable doubt"--the test required in criminal courts and which many dioceses have adopted--the standard being proposed is the less demanding "clear and convincing evidence." That's a crucial change, said Hopkins, because it improves the chances of ecclesiastical courts obtaining convictions.

Hopkins also favors the provision for temporary inhibition as it allows bishops to act in a way that is not prejudicial to a clergy person's guilt or innocence while an initial investigation is underway and prior to a standing committee issuing a presentment against the accused. "That has been difficult for bishops to do," noted Hopkins, and as a result they've had to resort to more prejudicial measures such as 30-day suspensions "because that's all they've had available."

Still, even a temporary inhibition, granted Hopkins, conveys a suspicion of guilt. "Let's face it. When a person is accused it's a very serious situation. But at least this is an attempt not to presume guilt."

Removing bishops from the role of prosecutor--a duty that would be assigned to a church advocate appointed annually by an ecclesiastical court--also gets high marks from Hopkins since it emphasizes bishops' primary function: pastoral direction.

This was also the view of the commission, said Allen. "We believe that placing the bishop in a prosecutorial role was not in keeping with the bishop's pastoral role to his or her clergy. In several cases there has been a denial of

due process of law to several clergy."

By removing the bishop from a direct role in adjudicating cases, Allen expects dioceses to have a lower exposure to costly lawsuits. "It's only when the bishop gets personally involved," he said, citing the 1991 sexual exploitation case in the Diocese of Colorado, "that the damage comes."

In the Colorado case, Bishop William Frey chose to intervene by reassigning the offending rector to another parish and then assuming a counseling role with the victim, a married female parishioner, who later filed a \$1.2 million lawsuit against both the diocese and Frey. "That reassignment was the stamp of approval that the victim was looking for to say that the diocese had ratified what had gone on," said Allen. While applauding the moves toward uniformity and giving victims a bigger role, many consultants on sexual misconduct believe they don't go far enough.

"They are trying to solve a serious problem," said the Rev. Chilton Knudsen, consultant to the Episcopal Church's Office of Pastoral Development and the pastoral care officer for the Diocese of Chicago. "I'm not sure they've got it absolutely nailed down."

Will the ombudsman be biased?

The revisions allow victims to file charges and have a voice in the sentencing, Knudsen acknowledged, but access to the disciplinary process is still centered around the bishop. An example, she pointed out, is the new provision for appointing an ombudsman as counsel for the victim, a responsibility left to the bishop.

However, Allen downplayed the potential for bias in a bishop's appointment of an ombudsman, or the ecclesiastical court's appointment of a church advocate. The appointments, he argued, are not for a particular case, but for a set period. The chance of a bishop influencing the disposition of a case through the selection of an ombudsman is not that high, Allen contended, since the appointment is made well in advance of a charge being filed. In addition, he said, the ombudsman's role is to advise victims on procedures to file charges, not to engineer the substance or thrust of the charges.

Allen's explanation fits as far as the church advocate (a position appointed for the period between meetings of the diocesan convention) but doesn't jibe with the actual language of the Title IV revision regarding appointment of the ombudsman. Title IV's new Canon 3, Section 4 reads that after consulting the victim, or the victim's spouse or parents, the bishop "may appoint an ombudsman to assist those persons in understanding the disciplinary processes of the church, formulating and submitting an appropriate charge and to assist those persons in spiritual matters" if they desire.

In the commission's explanatory notes accompanying the revision, the connection between bishop and victim's counsel appears closer than Allen's description: "The ombudsman," it reads "can be a conduit of information to the bishop without forcing a bishop to choose prematurely between the cause of the victim and pastoral concern for the member of the clergy."

Along with more checks and balances, Knudsen would like to see more attention given to assisting the victim, such as establishing legal defense funds for victims supported by the restitutions paid by offenders. "I also believe when we ask clergy to make restitution, that we should have a fund available to pay for victims' treatment. Nobody is paying for the victims right now, unless it's a voluntary thing, or unless they are awarded damages in a legal action."

A wholistic view

Knudsen stressed the issue of sexual misconduct cannot assumed to be solved merely by a reworking of canons or the conditions for insurability. She would prefer a less legalistic approach, one that supports a holistic view of episcopal ministry and that doesn't set up artificial boundaries between discipline and pastoral care.

The Rev. Canon Margo Maris of Minneapolis and co-chair of the General Convention's Committee on Sexual Exploitation, pointed out that victims' rights would be even more underrepresented in the SCCC's revisions if her committee hadn't lobbied for the extension of the statute of limitations and giving victims a part in the sentencing process.

Allen admitted that the sentencing revision was a concession on the part of the SCCC, but that the commission resisted pressure by Maris' committee to drop all time limits. "They were out to have no limit whatsoever," Allen said. "My response was that this is an ecclesiastical discipline and the longer these things drag out the less likely we will get a true factual presentation of what happened."

It's important to remember, Allen said, that criminal proceedings in this country, and by extension the church, still operate under the presumption an accused is innocent until proven guilty.

"One of the great problems we have is whenever anyone is accused of sexual harassment or molesting a child, everyone believes it. And sometimes it just doesn't happen," Allen insisted. He also noted that critics overlook the broader role of Title IV. In evaluating the changes the commission "had to be alert to the fact that the disciplinary canons were there for more than sexual misconduct."

Support is tentative

Allen believes General Convention deputies and most bishops will react favorably to the commission's proposals, though he did admit that some bishops are not keen about the church advocate provision, seeing it as "an unwarranted interference in their canonical authority."

As for the rank and file clergy, Allen said he has briefed the president of the National Network of Episcopal Clergy Associations (NNECA), the Rev. Wayne Wright, on the commission's work and received his verbal endorsement.

However, Wright is more circumspect: "We neither endorse it or condemn it. At this point we are evaluating it. We hope the rest of the church will do the same."

Realizing that canonical changes are necessary, NNECA wants any revisions to be guided by six principles its board adopted in March, said Wright. They state that any changes should be rooted in theology, since "it is easy to confuse church canons with secular law;" that changes not be simply a reaction to the pain of misconduct claims but that "the accused are treated fairly, that offenders are held accountable, and that victims are treated with understanding and compassion;" that fear of liability should not be allowed to undermine the pastoral relationships between bishops, clergy and laity; that disciplinary canons should be written to be easily understood and administered; that there should be equal access, participation, and accountability by all orders in the disciplinary process; and that canons alone are not enough to ensure "right relationships in ministry."

Wright said that NNECA understands the devastating force of sexual misconduct and the need to protect those abused, but given the fact that some accusations have been baseless "we want to ensure that the procedures are fair for people who have been accused so there is justice available for all sides." Though Maris would prefer more protection for the interests of victims, she still sees the Title IV changes as a major step toward making justice and spiritual health--not financial welfare--the church's priority in stopping sexual misconduct. Ten years ago if she had been told the church would be at this point, she said she would have dismissed the idea. Now she sees the odds worth wagering on.

"This is a hopeful sign that we are willing to deal with some of the tough issues. I am hopeful," Maris concluded.

--David Skidmore is communications officer in the Diocese of Chicago.



reviews and resources

94126

Children's advocacy resources available

Making the World Safe for Children is the theme of the latest set of resources available from Friendship Press. The books, video and study guides lead local churches to identify and meet children's needs in their own communities, in the nation and in the world. The lead resource, *Welcome the Child: a Child Advocacy Guide for Churches*, contains materials for Bible study and worship, factual information about conditions of children's lives nationally and globally, sample letters to legislators, worksheets for gathering local data and plans for advocacy and action. "This revised and expanded version of *Welcome the Child* is an invaluable resource for people of faith desiring to make the world a safer place for children," said the Rev. Joan B. Campbell, general secretary of the National Council of Churches. "We celebrate the many congregational, denominational and ecumenical efforts on behalf of children, but more needs to be done. This book will help you turn words into action." For more information on the complete set of resources contact the Friendship Press Distribution Office, P.O. Box 37844, Cincinnati, OH 45222-0844; telephone (513) 948-8733.

Conference on environmental issues announced

The Voices of the Earth, an international gathering of citizens concerned about the environment, will be held July 29-31, 1994, at the University of Colorado at Boulder. "We are all well aware of the grave problems we face at this crossroads in history," said Jed Scott Swift, executive director of the Colorado Sacred Earth Institute which is holding the conference. "This conference is unique because it will let people know that much is already being done to protect the environment. We will present models of what is working in business, government, religion and other areas. People will have the opportunity to explore healthy, practical strategies for solutions to the current crisis." Keynote speakers include United Nations Regional Director of the Environment Noel Brown and Matthew Fox, director of the Institute in Culture and Creation Spirituality. For more information

contact The Colorado Sacred Earth Institute, 1120 Pine Street, Boulder, CO 80302; telephone (303) 444-0373.

Solo Flight conference announced

Solo Flight at Kanuga, a spiritually based intergenerational conference for single adults, will convene at Kanuga Conference Center in Hendersonville, North Carolina, September 2-5, 1994. Keynote speaker, the Rev. Bruce Stewart, an Episcopal priest who is director of the Center for Liturgy and the Arts in Annandale, Virginia, will address the conference theme: Please touch. "Human beings need touch in their lives," said Founder/National Coordinator Kay Collier-Slone. "In a world where touch is misused and misunderstood, single adults need to be able to consider this need --as well as other issues in their lives." For further information, contact Kay Collier-Slone, Box 610, Lexington, KY 40586; telephone (606) 252-6527.

Photos available in this issue of ENS:

1. Bishop Ottley appointed Anglican Observer at UN (94112).
2. Episcopal Communicators meet for first time with ACP (94114).
3. Presiding Bishop sends delegation to Haiti (94117).
4. Mayor Dinkins joins Episcopal Church delegation to Haiti (94117).

Tentative mailing dates for future releases of ENS are July 12 and September 7.

APPENDIX

Information on press credentials for the 71st General Convention in Indianapolis

Attached is information regarding the application process for press credentials at the Episcopal Church's 71st General Convention in Indianapolis, August 24-September 2, 1994.

Included are:

- Press accreditation guidelines
- An application form for press credentials
- A two-page, proposed schedule for the convention

The final date for pre-approved credentials is July 11th. After that date, application for credentials will be processed on site in Indianapolis.

The Episcopal News Service is not responsible for making arrangements for hotel accommodations for the press in Indianapolis. However, we will forward requests for accommodations through the General Convention Office. Make sure to note your request for accommodations on the application form.

Plans are currently underway to provide a full-service news operation at the convention. We expect that the 10 days will be full ones--exciting and, as usual, hectic.

The Episcopal Church's General Convention is often referred to as "one of the largest legislative bodies in the world." The bicameral legislative body is made up of the House of Bishops--approximately 190 members, and the House of Deputies--860 members (four clerical and four lay representatives from each diocese in the church.)

In order for resolutions to become decisions of the convention--a bill to become a law, if you will--legislative committees must consider and recommend the legislation. Once recommended by a committee, a resolution is sent to the floor of one of the houses, depending on the issue. In order for it to be passed, a resolution must be adopted by both houses. Therefore, like Congress, when a resolution passes one house it may be newsworthy--but it is

potentially only half of the news.

Deputies and bishops will confront many controversial issues challenging the church, including continuing dialogue on sexuality, racism, the environment, finances and restructure, the role of women in the church--and many other issues.

Each morning there will be a regularly scheduled press conversation with briefing officers from both houses to explain "what happened yesterday and what we expect will happen today." And each afternoon, we will reserve time for a "spot" news conference on the most timely subject of the day.

Plans are still developing for several educational forums to be held during three or four evenings at the convention. Noted author Henri Nouwen had accepted an invitation to lead a forum on August 24th. Marian Wright Edelman of the Children's Defense Fund has also accepted an invitation to lead a forum, although the schedule has not been set. Vice-President Albert Gore has been invited to lead a forum on the environment, but will not confirm plans until 30 days prior to the convention.

Stay tuned for further developments regarding the developing plans for the General Convention in further issues of the ENS. Please call us if you have specific questions.

THE EPISCOPAL NEWS SERVICE

Press Accreditation guidelines for the 71st General Convention in Indianapolis, Aug. 24- Sept. 2, 1994

1. Accreditation will be given to news publications and news organizations with priority to official diocesan publications, members of the Religion Newswriters Association, and television and radio news programs.
2. Normally, no more than one person per organization will be accredited for coverage of the convention because of the limited press table space in the two Houses. Additional staff from accredited publication may be required to sit in the visitor's section.
3. To be accredited, an applicant should be a regular member of the staff of the publication.
4. Bishops and deputies are not eligible for press accreditation.
5. Accredited press persons will receive official badges, will have access to General Convention documents, may use working space at the press tables in the two Houses, may be assigned a press box in the press room, may have access to working space in the press room, may attend press briefings/conferences, and may have access to all events open to the press.
6. Application for press accreditation should be made in advance of the convention, but we will also accept applications in Indianapolis.
7. Non-accredited communicators may register as visitors to the convention and will have access to the visitor's sections of both Houses.
8. Requests for press accreditation should be made on the enclosed form.

Application for press credentials
71st General Convention of the Episcopal Church
Aug. 24-Sept. 2, 1994
Indianapolis, Indiana

Name _____
last first

Publication/Station _____

Your position _____

Address _____
Street city state zip

Telephone (____) _____ FAX (____) _____

Print media

Circulation: _____

Frequency: _____

Type: news, opinion, advocacy, other _____

Electronic media

Audience: size _____ geographic spread _____

Type: radio, broadcast TV, cable TV, indep. film crew, indep. video crew,
other _____

____ I will make my own arrangements for accommodations.

____ I need information on accommodations for the General Convention.

Please send APPLICATION FOR PRESS CREDENTIALS to: ENS-Press Credentials, 815
Second Avenue--10th floor, New York City, NY 10017.

Proposed Schedule for the 1994 General Convention

Sunday, August 21, 1994

- 3:00pm - 6:00pm Deputy Certification
- 4:00pm - 6:00pm Orientation for House of Deputies' Dispatch of Business

Monday, August 22, 1994

- 9:00am - 12:00pm Orientation & Training for Chairs, Vice Chairs, Secretaries of Committees
- 9:00am - 5:00pm Deputy Certification
- 2:00pm - 3:00pm Volunteer Welcome and Introduction
- 2:00pm - 6:00pm Committee Meetings

Tuesday, August 23, 1994

- 9:00am - 12:00pm Committee Meetings
- 9:00am - 4:00pm Deputy Certification
- 2:00pm - 3:30pm Orientations for all Bishops and Deputies
- 4:00pm - 5:00pm Orientation for Hispanic Deputies and Bishops
- 4:00pm - 6:00pm Committee Hearings
- 8:00pm - 10:00pm Committee Hearings

Wednesday, August 24, 1994 - 1st Legislative Day

- 7:30am - 8:45am Deputy Certification
- 7:30am - 9:00am Committee Meetings
- 9:15am - 10:30am Opening Eucharist
- 10:45am - 12:45pm Legislative Session
- 12:45pm - 2:00pm Lunch
- 2:00pm - 4:15pm Legislative Session
- 4:30pm - 6:00pm Joint Session
- 8:00pm - 10:00pm CONVENTION FORUM

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Thursday, August 25, 1994 - 2nd Legislative Day

- 7:30am - 8:45am Deputy Certification
- 7:30am - 8:45am Committee Meetings
- 9:00am - 11:00am Bible Sharing, Eucharist and Theological Reflection
- 11:15am - 12:45pm Legislative Session
- 12:45pm - 2:00pm Lunch
- 2:00pm - 3:00pm Joint Session: Reports of Presiding Bishop and Executive Council
- 3:15pm - 5:15pm Legislative Session
- 5:15pm - 5:30pm Break
- 5:30pm - 6:15pm Provincial Caucuses to nominate for Presiding Bishop Nominating Committee
- 6:00pm End of time for filing resolutions
- 8:00pm - 10:00pm CONVENTION FORUM

Friday, August 26, 1994 - 3rd Legislative Day - FAST DAY

- 7:30am - 8:45am Deputy Certification
- 7:30am - 9:00am Committee Meetings
- 9:15am - 10:30am Bible Sharing and Eucharist
- 10:45am - 12:45pm Legislative Session
- 12:00pm - 12:30pm House of Deputies Special Order of Business: Program, Budget & Finance
- 2:00pm - 3:45pm Legislative Session
- 2:00pm - 2:30pm House of Bishops Special Order of Business: Program, Budget & Finance
- 4:00pm - 6:00pm Joint Meeting, House of Deputies, House of Bishops and Episcopal Church Women "A Vision of Wholeness: Overcoming Sexism"
- 8:00pm - 10:00pm Committee Open Hearings

Saturday, August 27, 1994 - 4th Legislative Day

7:30am - 8:45am Deputy Certification
7:30am - 8:45am Committee Meetings
9:00am - 11:00am Bible Sharing, Eucharist and Theological Reflection
11:15am - 12:45pm Legislative Session
12:45pm - 2:00pm Lunch
2:00pm FREE AFTERNOON
Suggested evening for Seminary Dinners

Sunday, August 28, 1994 - 5th Legislative Day

11:00am - 12:30pm Convention Eucharist & United Thank Offering Ingathering
1:00pm - 2:00pm Deputy Certification
2:00pm - 6:00pm Legislative Session
8:00pm - 10:00pm CONVENTION FORUM

Monday, August 29, 1994 - 6th Legislative Day

7:30am - 8:45am Deputy Certification
7:30am - 9:00am Committee Meetings
9:15am - 10:30am Bible Sharing and Eucharist
10:45am - 12:45pm Legislative Session
12:45pm - 2:00pm Lunch
2:00pm - 6:00pm Legislative Session
8:00pm - 10:00pm CONVENTION FORUM or Legislative Session

Tuesday, August 30, 1994 - 7th Legislative Day

7:30am - 8:45am Deputy Certification
7:30am - 9:00am Committee Meetings
9:15am - 10:30am Bible Sharing and Eucharist
10:45am - 12:45pm Legislative Session
12:45pm - 2:00pm Lunch
2:00pm - 6:00pm Legislative Session
Suggested evening for Province Dinners

Wednesday, August 31, 1994 - 8th Legislative Day

7:30am - 8:45am Deputy Certification
7:30am - 9:00am Committee Meetings
9:15am - 10:30am Bible Sharing and Eucharist
10:45am - 12:45pm Legislative Session
12:45pm - 2:00pm Lunch
2:00pm - 2:45pm Joint Session: Program, Budget & Finance
3:00pm - 5:30pm Legislative Session
End of time allowed for filing committee reports (except on messages or Program, Budget & Finance)
7:15pm - 10:00pm INDIANA NIGHT

Thursday, September 1, 1994 - 9th Legislative Day

7:30am - 8:45am Deputy Certification
7:30am - 9:00am Committee Meetings & Open Hearings for Program, Budget & Finance
9:15am - 10:30am Bible Sharing and Eucharist
10:45am - 12:45pm Legislative Session
End of time for consideration of report of Program, Budget & Finance
12:45pm - 2:00pm Lunch
2:00pm - 6:00pm Legislative Session
8:00pm - 10:00pm Legislative Session

Friday, September 2, 1994 - 10th Legislative Day

7:15am - 8:00am Deputy Certification
8:00am - 9:15am Closing Worship
9:30am - 12:45pm Legislative Session
12:45pm - 2:00pm Lunch
2:00pm - 6:00pm Legislative Session
6:00pm Adjournment sine die

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